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The Catholic Educational Review

OCTOBER, 1944

COUNSELING IN COLLEGES WITH MILITARY UNITS

During the course of an entire day's session on post-war counseling, the question was asked: "What is this university doing now for counseling these future ex-servicemen?" The reply: "The Army does not provide for counseling. There is little being done." Unlike most of the questions throughout the day, this one did not lead to another. It was just ignored. Such a disposal of the question does not seem consistent with either a whole day's program on post-war counseling nor with the trend, in recent years, to the personnel point of view. A few references were consulted to see if there is a de-emphasis on counseling during the war period.

In the *Educational Index* for July 1942-June 1943, there are four columns of references under the headings "personnel records" to and including "personnel workers." Under the same headings for the previous year, there are four and two-thirds columns of references. It is true that there are just twenty references under the sub-heading "colleges and universities" in both volumes. On the other hand, Hutson's annual "Selected References on Guidance" for 1943¹ has only forty-seven items, whereas there are sixty-two in the 1942² list. If one depends on the literature and contacts with men in the field of counseling, the inference might be drawn that there is slackening of interest in this intriguing and useful work.

That this should be the case is understandable. The military schedules a full day for its trainees, and it has, furthermore, absorbed many of the leaders in personnel work. Administrators

¹ School Review, 51:428-33, September, 1943.

² School Review, 50:529-35, September, 1942.

are burdened with immediate problems. Secretarial help, without which an efficient program is impossible, is almost unavailable. However, because of the weighty problems that confront today's students, more effort and expense than ever before should be devoted to sustaining the counseling program.

PROBLEMS TODAY

The complications being described are those that have arisen in a denominational college for men that has a Navy V-12 Unit. It is likely that these situations parallel those in other colleges and universities with Navy units. Hence the approach to the solution of these problems might be generally applicable.

On the very first day of induction, complications arise. The academic administration is unable to secure the personal inventory that formerly enabled the committee on admissions to do its work and gave the counselors advance information about their counselees. Even the minimum requirement of high school credentials is in many cases unobtainable before the trainees arrive. Consequently, there is no possibility of selection and little opportunity for classification. An added problem is that many of the students are assigned to institutions which they not only did not choose but of which they had never heard before. Some of them even find themselves in college against their will. So, if ever there was need of an orientation program, it is now.

In the past, most of the orientation was done during Freshmen Week. But the traditionally elaborate programs are now impossible. The trainees arrive on Wednesday and begin classes on the following Monday. During the brief period the military has barely sufficient time to get the men in uniform, to acquaint them with elementary military notions, to administer physical examinations, and to introduce them to their routine. However, the authorities do allow time for two achievement tests and two lecture periods during which the new men hear the president and the dean of studies. There is opportunity to familiarize themselves with the buildings and the grounds. But there is no occasion for social activities through which, in the past, students were introduced to one another. There is little opportunity now of placing students in sections on the basis of previous experience and potential ability. Of the various purposes, then, of orientation week—laying the foundation for an esprit de corps

amongst new students, becoming acquainted with the faculty and facilities, administering tests and using them for placement in sections, the giving of health examinations, and assigning counselors—the only one adequately achieved these days before classes get under way is the administration of health examinations.

In the past, after induction-orientation week, adjustment problems were handled almost completely by the counselors. What can be said about the various phases of their work in a military unit now?

The counseling work in some areas is simplified, but most of it has become more complicated. Financial problems and part-time work no longer exist. Nowadays, instead of seeking work for part-time employment, the college administration is seeking workers. And, on occasions, the military has difficulty finding suitable work for so-called "working off" of demerits, which, incidentally, is a most efficacious system of discipline because the trainees get work assignments for having acquired demerits. Just recently the local captain has inaugurated a novel but effective "working off demerits" idea: honor roll men who are restricted must tutor men on the academic deficiency lists.

Vocational guidance, because of little immediate interest, is simplified and is liable to be conveniently ignored. However, one imbued with the personnel point of view will not relegate this phase of counseling to the military administration nor abandon it. College libraries still have the same holdings and should place them at the disposal of the men. There is even some room for vocational advice within the military itself. After-school placement is obviously not considered.

Educational counseling is simplified also. Now that there are practically no more college transfers, all the trainees are obliged to follow just about the same curriculum. Institutions, whose advisers merely "OK'ed" schedules, will shortly have nothing left to their counseling program. However, there is ample work in stimulating the trainees to do their best now and to have a tentative plan for the continuance of their education. After all, the V-12 curriculum is a good foundation for any degree or any profession.

Health and nutrition is another area in which little work is left to the counselors. In fact, thanks to the military, the health

counseling is cared for in a fashion far superior to previous practice.

The social and religious areas, which determine most of the personal problems, are more complex today. The military makes no financial provision for social activities. Consequently, if the college administration is still convinced that the development of the whole personality is its function, irrespective of the purposes of the military training program, it has to be willing to support some activities. The return in good will, though intangible, will be ample compensation. With the problem of financing solved, the development of social beings has a chance. Due to the cooperation of the U.S.O., church organizations, and other colleges, it is possible to arrange for enough dates. The military has permitted dancing lessons during the period of quarantine. This arrangement has solved some problems, especially since the first experience, when practically all the trainees claimed they did not know how to dance! The lack of entertainment in a small community adds to the already complicated problem of social development.

In the moral-religious area, situations now exist that are entirely new. Students of various faiths and ideals are now together, and very closely together, who never suspected they would ever be challenged by such a situation. It really is a personal burden to many, such as the sons of ministers and candidates for the ministry in the various denominations. The challenge to the administration is just as acute as to the trainees. The latter have a right not only to personal consideration but also to opportunities for public worship. Administrators have found that the Navy authorities follow reasonable suggestions for denominational services during even the quarantine period. Ethical and moral standards, besides creeds, are constantly being challenged also and supply touchy problems for sympathetic counselors.

Besides the social and religious problems, there are dozens of others in the personal area that are new today. The one that is most obvious is that of morale. Becoming regimented is no easy adjustment for American youth to make. They "gripe" about being sent to college, of being sent to a particular school, of being forced to take this course or that. The bunks are hard; the food is terrible. The military officers are snobbish, the

physical trainers are murderers, the instructors go too fast, the academic officers are inaccessible. The beautiful snow is unbearable, the rooms are cold, the lighting is too strong, the lights are too dim. Readers can easily imagine other occasions for complaint. Are these "gripes" to be considered? Even if utterly wrong, an institution is paying too big a price to ignore them. The best approach to solving the morale problem is through the counseling program.

AN APPROACH TO THE PROBLEMS

The interview is the ideal device for counseling. But, due to the unusual method of admissions, it is not feasible to organize early in the term the lists of counselors and counselees. Moreover, it is impracticable to have as many interviews as formerly because both the students and faculty have maximum schedules and minimum free time. Another interfering factor is the assignment of trainees to teacher-counselors who have them in class. With the skewed curricula, just a comparatively few instructors meet most of the trainees in classes. Fortunately, much of the work that was accomplished formerly during the interviews can be done through group counseling.

This type of counseling is being done during an orientation period which is held once a week. All new trainees must attend the class during their first term. The orientation period is not new in college circles. But the purposes and approach are being expanded. The traditional aims of orientation are still practicable: learning how to study, becoming acquainted with the history and traditions of the college, vocational guidance and personality development. New purposes are morale building, meeting various college instructors and administrators, and outlining the advantages of continued education.

The morale problem is approached by use of a box for questions and suggestions. Invariably there are sufficient questions to stimulate the class to ask others orally. Everything is asked about: how can I get a good dancing date; what are the limits for out-of-bounds; do the instructors have to follow the same teaching procedures; how are student officers appointed; can one get into V-6 without washing out of V-12; do demerits accumulate even though "worked off"; what is the difference between the deficiency and unsatisfactory lists; where do we buy bus

tickets; what are the customs at social affairs at the local woman's college; what is the percentage of academic attrition amongst the trainees; do we have to wear watch stripes during our first liberty; how can we get into extracurricular activities? The questions suggest how the orientation period can be both a time saver for the counselors and a morale builder for the counselees. It is also apparent that, though some of them could be answered elsewhere, yet there are many questions which students do not feel free to ask outside of the orientation period.

Becoming acquainted with instructors is more necessary now than formerly because of the coordination in mathematics, physics, English and history. Though there are numerous sections and teachers in these subjects, yet the students take the same achievement tests and supposedly cover the same subject matter. The coordinators never meet some of the sections. Hence the students keenly appreciate seeing and hearing these coordinators as they give talks during the orientation periods on how to study their particular subjects.

The first contact many of the trainees have with some administrators is through the orientation class. Not until then do they realize how approachable these men are—something significant these days because of the military atmosphere—and how to contact them individually.

Presenting the advantages of continued education provides an opportunity for acquainting students with the Armed Forces Institute, of promoting the liberal arts program, of encouraging the trainees in the faith they have in the future, and inviting them to return to this college. If there is a surplus of college applications during the post-war period, it would perhaps be better for a college to continue with present trainees than to be crowded with other ex-servicemen.

The approach to the orientation course is different than during the past because prepared material is condensed or omitted to take care of morale problems indicated by the students' questions and suggestions.

At the end of the term, the students are asked to evaluate the course and to present suggestions for the in-coming group. As happens invariably with student questionnaires, some opinions are expressed favoring opposite extremes. The majority write that the course has made college life more pleasant and ap-

preciate the interest of the faculty in easing them into the United States Navy. Many like the question-box idea because they are not certain if the answers of the upperclassmen are sincere or prankish. Of the suggestions made, the most frequently repeated ones are to make the new trainees adopt a time budget, to urge them to study seriously from the very beginning, to convince them to make greater use of their counselors, and to continue the orientation as a required course.

The course carries no credit. At the end of the term, quality indications such as "satisfactory" and "unsatisfactory" are submitted to the dean for each student. These are based on the application of study habits to problems in class. These ratings are relayed to the counselors, who have something for diagnosis in case counselees are not doing well in their studies.

Group counseling through the orientation period is not a complete substitute for interviewing, but it is a device that efficiently solves many problems which are unique today and which, because of the time element, could not possibly be cared for through interviews.

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THE DOCTRINE OF GRACE ON THE GRADUATE LEVEL AS A FACTOR IN THE DEVELOPMENT OF THE IDEAL CHRISTIAN TEACHER

An appreciation course in the Catholic doctrine of grace, on the graduate level, should constitute an essential part of the course of training in the development of the ideal Christian teacher. In the process of establishing particularly the inspirational value of such a course, the object of this thesis takes on a dual character.

It must first be shown that a course of this kind has a particular relevancy to the subject of education. Further, it must be shown that its relevancy is of so immediate a nature as to warrant consideration on the graduate level; for the doctrine of grace is treated in all Catholic universities in their colleges and schools on the undergraduate level. This latter fact might conceivably lead one to cancel out immediately any suggestion as to the feasibility or genuine worth of treating such a subject in a graduate school of education. The reaction to a suggestion like this might be that such a study would be repetitious and superfluous. However, the relevancy of the subject is not going to be established on its relation to Christian life in general, but particularly and especially on a basis of its specific relation to Christian education. Consequently, a special connection can then be noted between this subject and the training of those graduate Catholic students who have chosen the area of education as their field of endeavor. Once such a connection is properly established, it can then be readily noted how significant and beneficial would be a more complete understanding of the Catholic doctrine of grace to a richer comprehension of the true philosophy of Christian education.

Nevertheless, the establishing of the special relevancy of this subject as being uniquely necessary for the graduate student in education is distinctly secondary and subordinate to the main purpose. At most, it constitutes an intermediate goal. What is primarily intended, therefore, is to set forth the positive spiritual benefits that would possibly accrue to one taking a course of this nature, benefits that conceivably could result in the more rapid development of the spiritual side of the ideal Christian teacher.

The value of such a course of study to the spiritual growth and

development of the Christian teacher would consist almost wholly in the stimulus it would afford the will of the individual to lead him to seek to better himself as a Christian and as a teacher. The present article attempts to show why a Christian student's appreciation of the part divine grace plays in his life could grow very easily with his knowledge of the subject due to the innate beauty of the Catholic doctrine concerning grace and the workings of grace in the souls of men. The study does not, however, run into the Socratic error of confusing knowledge with virtue.

Now, first, it must be conceded that moral or spiritual progress is essential to the development of the ideal Christian teacher. Secondly, it goes without saying that the Catholic graduate division of a school of education is attempting to develop the ideal Christian teacher. In view, therefore, of these facts, once it is shown that such a course of study would lead to an acceleration of spiritual progress, its worth in developing the ideal Christian teacher is established "*ipso facto*."

A course of this nature would not have for its prime purpose the mere imparting of factual knowledge and the acquiring of information concerning the doctrine. Its real purpose would be to lead the student to gain for himself a vital and dynamic appreciation of the role and importance and beauty of grace in his life—an appreciation that would impel him to frequent the sacraments, which are the ordinary channels of grace, and, in general, actuate him to practice virtue. Naturally enough, it is recognized that factual knowledge is a "*sine qua non*" to gaining appreciation of any doctrine and, perforce, prior to such an appreciation. The course would consist of a series of lectures by a competent theologian on such topics as the role of grace in the justification of man and the nature and effects of the divine life in the soul of the justified individual. The immediate objective of these lectures would consist in inspiring an interest in the subject that would lead to a widespread reading in the literature on the doctrine.

Since the aim of education is relative to the aim of life, education becomes a means to the attainment of an end. It is not an end in itself. The nature of the means used must fit the character of the end desired. If the end is a supernatural one, it is necessary to utilize supernatural means to attain it. If the end

be a purely natural one, it is obvious that natural means are able to achieve it. Consequently, when the life objective of a group is conceived as being strictly natural, its education will be of necessity a purely natural process. However, when a group conceives its life objective to be supernatural in character, its education, to be effective in achieving the object, must be supernatural. Thus, while education is a natural process to the Naturalist, in view of his belief in a natural destiny for all men, education to the Christian must be looked upon as being both natural and supernatural in character. The supernatural structure is, so to speak, founded on the firm base of natural goodness. Natural virtue is cultivated as the starting point of supernatural holiness. To the Naturalist, the teacher is merely a pedagogue, no more or no less; to the Christian, the teacher partakes of the sacerdotal dignity. The Christian teacher, whether lay or religious, is engaged in leading Christians to their supernatural end.

Consequently, in attempting to prove the worth of a course in the doctrine of grace on an advanced plane in the graduate division of a Catholic school of education, it is first shown, by an analysis of the Christian life ideal and the Christian educational ideal, that this specific factor is of enough importance to warrant consideration above and beyond that which it is accorded in all Catholic colleges on the undergraduate level. If the subject in question, grace, is seen to be an essential factor in Catholic education as well as Catholic life, then it follows logically that its inclusion in a graduate course of studies dedicated primarily to the study of the Catholic philosophy of education is most reasonable, even necessary, for a more complete knowledge and a more profound appreciation of the whole educational system. It is the work of the graduate division to develop or to expatiate on those educational factors which have been treated in the undergraduate division. Since grace, as an educational factor, can be shown to be essential to the Catholic philosophy of education, it can be argued that the inclusion of such a study would be of benefit to Catholic education.

The Christian life ideal, variously called "eternal life," "eternal happiness," or the "beatific vision," is manifestly a supernatural objective. On a purely natural plane, beatitude would have consisted in knowing God in His creatures as the Absolute Good.

The Christian ideal differs from the natural beatitude in this that the knowledge of God will not be mediate or intermediate, but immediate.¹ The life into which the individual is inducted at baptism is indeed a new life. It is the life of the supernatural order. He must undergo a birth to acquire the potentialities and powers of the supernatural order, just as birth was necessary to his acquiring all his natural faculties and powers.

The new life in which the Christian finds himself is a life of grace. By virtue of this sacrament of baptism the Christian becomes a partaker in the divine life. The principle of this new life is sanctifying grace, which is a supernatural gift infused into the soul, coming gratuitously from God. It is the element which makes holy that which formerly was wounded. Each act in a Christian's life must be supernaturalized. All activity must serve as a means of obtaining final glory.

Christian education, therefore, in keeping with the supernatural character of Christian life, must before all else strive to develop the spiritual life of the educand. The physical and mental factors of Christian education become subordinate and auxiliary to the spiritual element. "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism."² Christian education must stand or fall on the success it has in leading its charges to "put on Christ." Only that teacher may be called a truly Christian teacher, in the full sense of the term, who is wholly intent on aiding in the work of forming Christ in those regenerated by baptism.

Just as the supernatural end of Christian life is made wholly unattainable by a lack of sanctifying grace, so is the Christian educational objective wholly unattainable except by supernatural means. Grace is the most important element in Christian education, because God works in creatures by means of grace. All Christian education, at whatever level of scholastic attainment, must lead the educand to Christ; it must lead him to respond with joy to the command: "Follow Me."

The responsibility upon the shoulders of those Catholic stu-

¹ Henry Woods, S.J., *The Creator Operating in the Creature*, (San Francisco: Gilmartin Co., 1928), p. 113.

² Pope Pius XI, *Christian Education of Youth*, (New York: America Press, 1936), p. 32.

dents in the graduate division of a Catholic school of education is, indeed, a great one. For upon them devolves the task of some day training truly Christian teachers. The teacher whom they influence for good and upon whom they impress the true spirit of Christian education will likewise impress and affect others, and an almost endless chain of merit is forged by which they will draw themselves and others to eternal happiness. Christ-formation is not confined to Religion classes in the Catholic school. Religion and the spirit of religion cannot be compartmented and departmentalized; its spirit must pervade every class, no matter what the subject may be.

The ideal Christian teacher, lay or religious, is one who bears a pure and holy love towards his charges, because of an intense love of Jesus Christ and His Church.³ It becomes, therefore, an objective of the Catholic school of education to produce a teacher who, with all the desirable qualities of a good scholar, is in effect an "alter Christus." The ideal teacher must be imbued with an all-consuming love of God, which is expressed in a genuine love for his pupils. It is a love of God, a love of the Church, and a Christian regard for self combined that leads to a truly Christian love and regard for the well-being and advancement of the pupil.

The Christian teacher who truly loves God comes to look upon his work as a labor of love; for he believes firmly that he is doing the Will of God, Who is the object of his love. If his love for the Church is true and profound, the teacher will look upon his pupils as being fellow-members of the Mystical Body of Christ. He will see the good of the Church in the more rapid spiritual progress of her members. If he has a proper and ordinate love of self, he will let no opportunity pass to develop himself as a Christian and as a teacher.

With such a threefold love serving as a basis for all his activity, the teacher is bound to come to the ideal love of his pupils. If God is truly the object of the teacher's love, he must come to a true love of his pupil, for he will see in him the image and likeness of God Himself. If the teacher's love is of a degree befitting his high position; it will move him to exert all his effort to develop the native capacities, spiritual, intellectual, and physical, of the educand, as an expression of his love of

³ *Ibid.*, p. 30.

God. And, if the Church is truly an object of the teacher's love, he will look upon the proper development of the pupil as being the best possible way for him to express this love. He will see, in the growth of the pupil, growth in the Church. He will look upon his pupil as being an integral part of the whole Church, and what benefits a part of a structure benefits the whole. Finally, if the teacher has a proper and ordinate love of self, arising from a knowledge of his own worth in the sight of God, he will seek to express that love. The expression of this love on the part of the teacher will be a conscientious attention to the quality of his work and a subsequent zealous concern for the welfare of his pupils. In the growth of his pupil he will be able to see his own sanctification and perfection assured.

It is and should be the special objective of the Catholic school of education to instill the same threefold of God, the Church, and self in all its products. In the graduate division of a school of education there is maintained the spirit of Christian piety, and all subjects are treated from a Christian viewpoint; but definite courses in religion are not included in the curriculum. Now, in order that the curriculum of the graduate division be enhanced and made more effective in developing the ideal Christian teacher, it might be beneficial to include some advanced course in religion, commensurate with the intellectual maturity of the graduate students.

The fuller or more advanced study of the Catholic doctrine of grace would well suit the intellectual maturity of the Catholic graduate student, who has benefited by being prepared in scholastic philosophy to appreciate the meaning of complex terminology, the use of which is made necessary by the depth of the subject. Its real worth would, of course, consist in the psychologic appeal of its intrinsic beauty, which would serve as an ideal stimulus to moral progress. Man needs motives for his actions, and the greater his task and responsibility in life, the greater must be the motive that impels him to the successful accomplishment of that task. But what doctrine is more pregnant with soulful inspiration for a Catholic than that of grace? This doctrine is patently ideal for presenting, to the mind of a thoughtful individual, reasons and motives for loving God, the Church, and one's self.

One is led irresistibly to a love of God by a proper study of

this doctrine. The doctrine of grace shows clearly how great was the love of God for man, so great indeed that He sacrificed His Son that fallen man might be justified by grace. Such love, of its very nature, is bound to invoke love.

Secondly, through an appreciation of the worth and necessity of grace in the life of the Christian one can come to a true love of the Church. It is through grace alone that an individual can be justified; only by grace can a man be saved. And the life of grace is life in Christ, Who is the source of all grace. Life in Christ is, without a doubt, membership in the Church instituted by Christ, which is the Roman Catholic Church. Therefore, if a student can be brought to realize the absolute need of grace in his life and can be led to look upon the Church as the Body of Christ from whence all graces flow, a true love of the Church will result.

Thirdly, the doctrine of grace presents the individual with the most potent motive for regarding himself with a proper and ordinate love. Man, regenerated by baptism as a result of the gift of sanctifying grace, is raised to so lofty a level that his soul partakes of divine life. If a student can be brought to such a realization of the worth of his soul in the eyes of God, he can only regard himself with a proper and holy love that will not allow him to rest until he has made further progress on the road to perfection.

JOHN R. MULROY.

HOW TO JUDGE A NOVEL ETHICALLY

Appraising a novel ethically, if one is to judge by current practice, is a terribly contradictory business. For years I have watched Catholic reviews and have noted a file full of critical contradictions, not merely upon the artistic merits of novels, but precisely upon their ethical merits.

Some of you may remember the delightfully bitter controversy about *Rebecca*, which after its white listing was suddenly assailed on ethical grounds as endorsing murder! Even *Gone with the Wind* provoked an unbelievable Catholic clash of opinion. Michael Williams in *Commonweal* spoke of it rapturously as blowing "like a wind of healthy cleansing through American fiction." But Father John J. Barry, Ph.D., in an article entitled "They Stoop to Conquer" in the *Salesianum* of St. Francis Seminary, in a condemning tone, alluding to Scarlett, wrote: "The portrayal of her tempestuous love affair with Rhett Butler, a rounder of the worst type, is one of the most salacious episodes in modern fiction." One Catholic college enthusiastically put several extra copies of the novel on the shelf; another within the same city banned the book from its library!

Father Harold C. Gardiner, S.J., book-review editor of *America*, writing to me about "judging the propriety and ethics of books," says, ". . . all I can say at present is that it is a problem. I am seriously thinking of trying to get a concrete canon lined up, with the help of our moral theologians. . . . However, it is a ticklish business and I am going to go very slowly in it."

A "ticklish business," indeed; our critical achievements certainly show that! But I think one can draw up a procedure and set of standards by which certainly the most glaring contradictions need not be repeated in the future. There is a way of judging a novel ethically. And this way is more the province of the literary critic than of the theologian. The theologian rules that murder is wrong, but the literary critic, or the psychologist, must decide whether a novel, dealing with murder, makes people love it or abhor it.

And it is obvious, of course, that in order to judge a novel ethically one must have a standard of ethics. That is like the old cook book recipe for a rabbit: "First catch your rabbit." The critic first of all has to have a set of ethical standards, and

these he must get from the theologian. For us Catholics it is not necessary to prove that these ethical standards must be summed up in the Ten Commandments. These constitute the ethical art material of fiction. Distinguishing, many of the commandments of the Church, such as the Friday abstinence law, are not the natural requirement of fiction. If introduced, they constitute desirable propaganda. But their omission does not make a novel unethical; even to agitate for the repeal of a particular Church law possibly only renders a novel anti-ecclesiastical, but not unethical.

Taking therefore the correct ethical standards for granted, the first and indispensable rule for judging a novel ethically is: *The ethics of a novel is determined by what it makes the reader FEEL about right or wrong.* What it says is not the important thing; but what it makes the reader feel like doing is the decisive thing. Just as logic is the guide to thinking, so fiction is the guide to feeling. The rightful function of the novel in the human scheme is to make the heart adopt and enjoy the ideals of the head. The novel should not primarily teach people that slavery is wrong or that war is wrong or that adultery is wrong. Philosophical treatises must do that. The novel must make people *feel* that these things are wrong, must make them feel like avoiding them. That is what *Uncle Tom's Cabin* did. Thousands of sermons had been preached against slavery, but *Uncle Tom's Cabin* made people cry at the plight of the slave and burn with a holy determination to free him. That is why Lincoln said to the timid little woman who wrote it, "So this is the lady that started the Civil War." In the same manner, *All Quiet on the Western Front* made people feel like avoiding war, so much so that when their leaders nonetheless made war they sang no songs and waved no flags, as they had done twenty-five years before. Similarly, Hawthorne's *Scarlet Letter* made people feel the horror of adultery, as Richardson's *Clarissa* had made them feel the criminality of rape.

That is the basis upon which a novel must be judged: Does it make you feel like avoiding wrong, or like committing it? Disregarding what is said about murder in *Rebecca*, do you after reading it feel like murdering your wife or do you, even if she deserves to be murdered, feel like sparing her? If you feel like sparing her, then the novel is an ethical force against murder

for you, no matter what it said about murdering one's wife—and the next time your wife is a very disturbing element in your life, you better read it again hurriedly!

A student came to me and said she almost felt sick when she read the scene in which Scarlett, to save the farm, offers herself to Rhett Butler! "Isn't that a horribly immoral scene?" she said. I immediately asked, "After reading that scene did you feel more, or less, like ever offering yourself, or succumbing, to a man?" And when she cried, "Oh, horrors! Less! I could not think of such a thing after reading that!" Then I said, "My dear girl, whatever you may think of that scene, it was for you a most moral influence. If you ever have forbidden desires towards a man, please read it again!"

It is particularly important to emphasize at this point that being made to feel sick by a book or a scene is no evidence at all of its unethicalness. If it is a sufficiently grave sin that is described, the book, to be ethical, ought to make one feel sick. The danger is if a fictional sin doesn't make one sick! The notorious and admittedly too naturalistic play *Tobacco Road* may be a temptation to some, but its ugly portrayal of sex sins so sickened me that, what I previously avoided only because of my catechism, I now could not have brought myself to commit even if an angel had told me I might. For me it was a terribly moral experience.

The fundamental test therefore is: Is this novel likely to make the average reader feel like committing the wrong portrayed, or like avoiding it? If the former, it is ethically bad; if the latter, it is ethically good.

But a novel seldom portrays only one ethical matter. Precisely because it is a novel it is likely to touch life at many points, and most of the points will have ethical implications. What if most of them are good, but one is bad? On this point it is fitting to quote Heywood Broun, as condensed in *The Catholic Digest* from the *Commonweal* (Nov. 17, 1939):

... in a work of art the complete effect is more important than some single incident. No book of great social significance should be sacrificed because it may contain some admixture of cheap or lazy obscenity.

Our second rule, therefore, is: *A novel should be judged upon its general impact, not its incidental jabs, and upon its majority, not its minority effect.*

We pass a student even when he knows only 70 per cent of the answers. Though every man is a sinner, we don't denounce him as immoral if he is more often good than bad. It seems to me some of this attitude should apply to a novel. We should point out and condemn every ethical flaw in it, but we should not declare the novel itself unethical if it has more and bigger good points than bad. Shakespeare in *Othello* makes us sympathize with Desdemona's lie, yet, because he also makes us despise jealousy, treachery, and murder, we call *Othello* a noble masterpiece. How could we possibly accept the pagan classics did we not tolerate their less harmful paganism for the sake of their more beneficial natural virtues? And what about Dante and the popes! We ought to apply the same standards of relative predominance of goodness or badness to any modern novel which we unconsciously apply to the classics of the past.

I realize that a real problem exists on this point. You will say: "While this novel does in general make one feel that adultery is very bad, it yet in one place makes so light of free love that a few readers might be tempted into it. Should not this book therefore be unconditionally condemned?" The answer, not easy, is yet, it seems to me, certain. We will not condemn the Bible, which helps millions, merely because it is a stumbling block to a few. If this novel tends to make more people despise adultery than it incidentally and not necessarily beguiles into fornication, then its total influence for good seems assured, and we rather have people read it than not read it. It isn't as if without the novel there wouldn't be any sin. There would still be sin—the novel did not create the sin, it merely shuffled the persons committing sin, and in the shuffle the devil lost out—less sin finally is committed because of the novel than would have been committed without it.

This suggests the third rule: *One must always distinguish between the main and the secondary impressions.*

Every correct novel has a main and several secondary impressions, though it is often hard to recognize them. Because the impression is the only thing that really matters, I prefer that phrase to underlying idea or moral or lesson or thesis. Sometimes what is technically the underlying idea leaves no impression or at least no ethical impression, whereas something else in the book does leave a great ethical impression. In Hawthorne's

Scarlet Letter, for example, the underlying idea technically is, "Don't hypocritically conceal your sin." But the real and chief impression is that adultery is a terrible wrong. This condition again and again leads critics astray. I repeat, therefore, the only thing that counts is what is the chief and significant thing that the novel makes you feel like doing or not doing, or, in less artistic purpose novels, what idea does it tend to make you accept sympathetically or reject.

If the chief impression is powerful enough and clear enough and if it is ethically bad, then obviously the book must be condemned as unethical. If, for example, the plot were mainly whether parents too poor to raise a child should decide to have no family and we were finally made to feel glad that they do so—that novel would be unethical, regardless of any secondary impression favoring a living wage or church marriages or temperance.

One great stumbling block in formulating the chief impression is the question of poetic justice. For centuries it has been held that unless the sinner in a novel is fittingly punished in the end the book is unethical. To hold this is to believe in an objective poetic justice. This stand is no longer tenable. The relatively good Hamlet dies in the end along with the villains. Shaw's *Saint Joan* is not unethical because the innocent Joan is condemned and burned to death, nor for that matter is *King Lear* unethical because the good Cordelia is hanged. Why not? Because though they die, we love them, we feel they were right, we feel that given the same cause we would gladly do and suffer likewise—and since we are made to love them for their good cause even in their misfortune, these works are ethical. By the same token Dryden's *All for Love* is not made ethical merely because the adulterous Antony and Cleopatra die in the end. Why not? Because the author unfortunately makes us feel precisely what he says in his subtitle, that the world is "well lost" for such a love!

Again our rule is: What does it make you feel? A novel or a play is not a matter of logic; it is a matter of psychology. If at the end you hate the bank robber and would not want to do his deed for anything in the world, then it does not matter that he gets his million safely across to Mexico and there lives safely ever after, yes, even happily ever after. Until this principle is

absolutely understood, we will continue to have a false, often a ludicrously false critique of modern literature. We want not logical but psychological poetic justice.

The fourth rule is: *One must find all the secondary impressions and appraise them.* It is the secondary impressions that occasion most of the misjudgments. Every novel worthy of the name has several secondary impressions, and many a critic is blinded to the sunlight of the whole by the sharp flashlight flicker of one of these. In Somerset Maugham's *Up at the Villa*, for example, the wholesome chief impression is that a woman can never help a man by sacrificing her chastity to him. Yet we are also made to sympathize when the heroine, in a sort of anti-climax, marries a divorced man. Now this very concrete but also very secondary and ineffective impression causes many a critic to write as if the whole book incited to divorce.

But this is false. The book condemns fornication, and it only incidentally tolerates divorce, without effectively encouraging it. The critic should therefore not declare the novel unethical. But, while declaring it generally ethical, he should call attention to, and deplore the one unethical secondary impression in it. In recent years, Thomas Mann, it seems to me, has received some unjust treatment at the hands of many Catholic critics because, though he is chiefly a force for our moral Christianity, he has some secondary impressions that are naturalistic and un-Catholic. Milton is often an Arian and always a Protestant, but, because he is nevertheless chiefly and above all a dialogue Christian, we don't scrap him.

Non-discrimination between main and secondary impressions often works the other way too. Often a novelist who has introduced a few obvious Catholic secondary impressions is extolled rhapsodically, even if the main impression is doubtful. *Father Malachy's Miracle* seemed to me a case somewhat like that. Once a critic distinguishes carefully between main and secondary impressions, this pitfall of criticism will almost correct itself.

It is the chief and the sum of secondary impressions that basically determine the ethics of a novel. If the novel makes you feel like avoiding murder, then it is ethical, even if there are a hundred statements in it à la De Quincey's *On Murder Considered as One of the Fine Arts*.

Nevertheless the critic should note any direct statements that

are unethical. Though these do not by themselves make a novel unethical, yet, if one were authoritatively to approve a novel containing an unethical statement, that statement might gain innocent but harmful acceptance. In Samuel Butler's *The Way of All Flesh*, for example, the following statements occur incidentally, "All animals, except man, know that the principal business of life is to enjoy it. . . . He has spent his life best who enjoyed it most. . . . Pleasure, after all, is a safer guide than either right or duty." Now these dicta are terribly false, and they are dangerous. But, one must note, they are, thus incidentally expressed, not emotionally dangerous, only intellectually so. The novel itself does not make these statements its main impression. One does not therefore condemn the great and excellent novel on account of a few unethical remarks addressed to the intellect. But one does point them out and expose them for what they are.

The fifth rule therefore is: *One must expose all literally unethical statements in the novel for what they are and let it go at that.* Such statements, because they are not a part of the texture of a novel, can easily be expurgated, a procedure which the critic should recommend for new editions and, if the novelist be Catholic, demand.

Similar as to their technical place in the novel, but much harder to judge, are profanity and verbal indecency. A powerful novel marred by these was Steinbeck's *Grapes of Wrath*. Should it have been condemned as unethical merely because of them? Clearly not. The question, therefore, again is: Will the profanity in the book make people swear who never swore before? Are the sexy words used so indecently as to make people do the things suggested by them? If they do, then clearly the critic should strongly condemn these passages. But, again, he should not call a novel unethical which is a powerful motivation for social justice merely because it unfortunately also has some bad words. We don't throw the whole apple away because of one worm. But if a novel has these bad words, yet is without a valuable central impression to overbalance them, then of course the novel is more bad than good and may be correctly condemned as "worthless and indecent."

There are other things to remember, however. Indecency in life is a bad thing. The world, however, is full of it. If that is so

in life, then what about some of these indecent words in novels? I have heard a father use worse words before his son than are in *Grapes of Wrath*, and yet I have also seen him almost choked with anger at the supposed indecency of Steinbeck's book! What should one say of that? I say that such a man is not concerned about decency—in life or in letters. What got him so mad is the fact that the filthy words in *Grapes of Wrath* made him realize for the first time how filthy his own indecent words sound. I am sure that after seeing them in all their ugliness in a novel he will not use them more than before; he will rather use them less. In other words, should this be their effect, those filthy words did not encourage indecency; they discouraged it. And therefore, far from being unethical, they would be ethical.

Now, if a novel uses bad words with a happy gusto, so that the reader thinks that they are something big and manly or smart and dashing, then they are used very, very unethically, and should be definitely condemned. And unless the novel is indeed very, very good in other respects, the whole novel should be condemned. But let me make this suggestion: If you find yourself getting sick and angry as you read those words, then they are probably used very wholesomely and ethically. Its readers will probably tolerate filth in life less than ever before. Then don't condemn it. It may make the book unsuitable for children—that's another matter—say so, but don't condemn it for adults. Our sixth rule, then, is: *If profane and obscene expressions tend to make readers adopt them, one must condemn them. But if they tend to make readers tolerate them less in life, then one should not condemn them!*

A far, far greater problem is that of suggestive scenes. Somebody said of Thackeray, I believe, that he never makes the description of a temptation a new temptation. That is the problem—and the requirement. Temptations must be portrayed in fiction. They are mentioned in sermons, but they must be portrayed in fiction. But, it is hard, very hard, not to make the description a new temptation. It must be real enough so that the reader can anticipate the full force of a like temptation in his own life. Yet, if it is so strong that he falls there and then, then clearly the cure is worse than the ailment. One scene suggestive enough to do that can obviously vitiate a whole novel, no matter how wholesome its central impression may be. But we must be

very slow and cautious in judging any scene to be so. Usually the daily temptations of life are much greater than any in a book, and their realistic portrayal in a book, if done with the proper final purpose of condemning, is usually the best preparation for defeating a temptation in life.

In this matter let us ever remember that tame literature is no literature at all. A novel which avoids the most common temptations of life is no better than a sermon which avoids the sins the parishioners incline to. Agnes Repplier, in her *Convent Days* sketches, satirizes the retreat master who kept a chapel full of tender academy girls trembling with a sermon on murder! The evolution of civilization shows that literature at any given period ever seems too daring for the moralist. Before Shakespeare's time a murder could not be enacted on the stage—it would have been too realistic a temptation for the people of earlier times. Until the seventeenth century, women were too much of a temptation even to be on the stage—and a stage kiss would probably have created a riot of sex excitement. Now in motion pictures, when restricted to a limited number of seconds(!), we accept it as a matter of course. The enactment of murder in *Arsenic and Old Lace* has become a matter of fun and farce. So it goes in drama—and in the novel. At one time describing a lady's neck or ankle was considered scandalously indecent. Once Scott's novels were forbidden in girls' boarding schools! Some sins, of course, will never be enacted on the stage—human nature will always be too weak to witness them, whatever the motive, without being moved to do the same thing. But in the novel certainly things are described now which even Thomas Hardy, in his own day often considered immorally frank, would have indicated merely by a new chapter heading entitled "A Maid No More."

To judge when this continuous tendency of literature, throughout Christian times, of approximating the temptations of life ever more realistically goes too far at any point, that is the almost insuperable problem of the critic. But he must realize that the tendency itself is a good one and a Christian one—the pagans never dared portray murder on the stage; the Christians are doing so.

In general our old criterion must again be applied. Is this portrayal of a sin or temptation so strong as to make the *average*

reader succumb to it himself? Or does it merely make him realize how insidious temptation is, so he can the better meet it in life? Upon the answer depends the appraisal of the novel. And this appraisal can never be perfectly reliable. A psychologist might arrive at it better than anyone else. Ultimately, testing alone could give the absolute answer: What is its actual effect on people? On this point therefore the best of critics must maintain a humble attitude. The great Roger Ascham called Malory's *Morte d'Arthur* an immoral book. But millions of readers throughout the ages have established it as uncommonly wholesome.

Our seventh rule therefore is: *If a scene is so suggestive as to tempt the average reader into the very temptation portrayed, the novel is unethical, otherwise not.* When in doubt, the critic should merely warn against the scene without condemning the book. Literature is an individual problem. A scene which fortifies nine readers may easily weaken the tenth. But, again, we will never have a great literature unless we let the majority effect prevail. We don't destroy the paintings of the Vatican merely because for a minority they are "too nude." A critic must gauge the average and majority effect.

And this suggests the eighth rule: *A novel which is good for one age or class may be actually harmful for another.* Brother Leo praised Somerset Maugham's *Of Human Bondage* as one of the great novels of modern times. I think it is. But I think it is definitely too strong for a child. Certainly Sigrid Undset's novels are fine and good—but I don't think they are good for children. Though dogmatism in this matter is out of place, yet as much as possible a critic ought to judge a novel as to its suitability for age and sex. And we need a great many novels for children, and we need some exclusively for dainty maidens and sweet old grandmothers! But also we need novels for rugged men and women faced daily with the strong temptations of life. A novel is not unethical because, while very good for them, it is too strong for children.

And the temptations of men and women are big temptations. A David so desired a woman that he had her husband killed! It is the novel's business to condition against these. It is not the theme that makes a novel wrong; it is how it makes one feel about the theme. St. Paul's theme once was incest—that did not

make him unethical! Someone has noted that in five hundred films there were 100 murders, 91 suicides, 103 adulteries, 38 seductions, 382 robberies, and 43 swindles. These statistics, if we except the murders as farfetched, merely prove that the films deal, as they should, with the practical sins and temptations of life. If they made the spectator feel like committing these crimes himself, then the films, and the novels upon which they were based, are very unethical indeed. But if they made him feel that "crime doesn't pay," materially or spiritually, then those films are valuable sermons. That is the touchstone. Tame literature is no literature at all. A worthwhile novel must have temptation or sin in it—if it tends to make people avoid the sin, it is ethical. If it leaves the individual indifferent morally, it is worthless. If it tends to move him to sin, then, and only then, is it unethical.

One last thing about which a critic should always, but especially in times of stress and strife, be sensitive, is—justice of background. Mr. H. L. Binsse, managing editor of the *Commonweal*, in a letter to me, calls it is the novelist's obligation to tell not only the moral but also the physical truth, "and a critic must judge him in part as to whether he tells the truth." As an example he cites *Uncle Tom's Cabin*, which, while morally an influence for good in one sense, "in another sense, . . . was an influence for bad, for it led people in the North to misjudge people in the South, and the tragedies of reconstruction must count as heavily against us as the glory of having freed the slaves counts for us."

That is a telling point. Injustice or falsehood of background in novels can incite to wars, persecutions, and endless prejudices. In an article on Sigrid Undset, condensed in the *Catholic Digest*, Ulla O'Brien-Hitching calls the so-called historical novels the chief vehicles of propaganda against the Church in Scandinavia. Because they feature priests with foreign-sounding names as villains, "it is certainly impossible to calculate the harm they have caused." In Catholic or religious matters we of course easily recognize this harm and condemn such novels. But what about the novels that are full of colored, false, often deliberately unjust background material that is pleasing to a biased public and tend to lead a whole nation into a war in which many may die

and into an unjust peace afterward, of which they will forever be ashamed?

The ninth and last rule for the critic is: *If a novel is grossly false, unjust, or unfair to any class, race, or creed it must be severely censured and sometimes even condemned.*

This is not an easy rule to apply. For, after all, we must have villains in our fiction, and where are we to get them? We remember the Gilbert and Sullivan's *Mikado*, burlesquing the British by way of a Japanese setting, nearly provoked an international incident. In this our day, how could we have our mystery thrillers without the "heathen Chinee!" Surely that seems harmless! But we recall that for centuries the literary villains were of the race of Shylock—not with too happy after-effects. Truly, one can't help reflecting that for novelists, no more than for other mortals, the good Lord has not made things ethically easy! And we add, certainly He did not make things easy for the critic either. We leave him, therefore, first of all to his good common sense, and secondly to our nine rules!

AUSTIN J. APP.

THE PASTOR'S ROLE IN THE SCHOOL LIBRARY*

Ordinarily the pastor's immediate contact with this vital feature of the grade school will consist in providing for its material elements—space, equipment and upkeep. However, his success in caring for these externals will be measured by the adequacy and clarity with which he discerns the library's values, both as an integral part of the parish school and as an aid in the other spheres of the *cura animarum*. His first duty, therefore, will be to develop in himself and parish workers an adequate understanding of the objectives, scope and potentialities of the elementary school library. He will then be equipped to awaken and sustain in the parish generally a fruitful enthusiasm for this vital feature of the parish school.

The pastor must be fully acquainted with the newest phases in the evolution of books as tools of propaganda; for, not only have books changed radically in the five hundred years since Johann Gutenberg, but they are changing with each generation. Every mechanical refinement or newly developed appeal through color, type and format is immediately seized upon by the propagandists and adapted to their bids for popular interest. Their glamorized literature is then turned out by mass-production methods and sent by mass distribution to every corner of the nation. To avoid having it foisted on the attention, one would needs be asleep or otherwise lacking in normal alertness. Recent articles in *Fortune* and *Time* say that 1943 set new highs for book production and distribution—approximately three hundred fifty million volumes. "One World" was unleashed on the nation through sixty thousand outlets. Simon & Shuster have now teamed with Sears & Roebuck whose semi-annual catalogue has a twenty-five million readership. As usual, however, the children of light—that means us—are slower to awake to the possibilities of new techniques and processes than are the apostles of secularism, materialism, or sin. Pastors, however, as Catholic leaders, owe it to themselves to have an up-to-the-minute awareness of every new development, for there is no virtue in being out of date. They must not be averse to copying the methods of commercial salesmen and propagandists, for they will find such tech-

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niques most efficient in promoting the circulation of wholesome books among their own charges, and in blocking the volumes that are carriers of error or sin. They must keep in mind that their own parishioners are among the prospective customers of the spiritually filleted press. The pastors, therefore, must not let it be said they arrived on the field of battle "too late with too little." Yet that is what will happen; they will be hopelessly outdistanced if they stick to a wheel-barrow type of progress whilst their rivals are using bulldozers. Their experience with autos should tell them that outmoded mechanisms, though they use much more fuel and lubricants than the newer types, are jerky, noisy, and lacking in speed and power.

Thanks to our progressive scholars, there are now available books that weave sound Catholic thought into history, biography, science and fiction. But the normally prospective market for such literature, the Catholic public, is often flooded with material whose appeal is unwholesome realism or morbid revelationism. After young people have feasted on the latter type of reading there remains neither time nor hunger for the healthier kind. Pastors must begin preparing the field for the better literature in earliest youth. It is among the young that unhealthy tastes are first developed, and, if they are firmly rooted, they will carry over into adolescence, maturity and old age. These morbid tastes are nourished through magazines and are at the bottom of much of the present juvenile problems. How Catholic youth can develop an appetite for morbid reading may be learned from a report by D. F. Miller that appeared recently in *The Parish Monthly* published by *Our Sunday Visitor*. A professor asked fifteen freshmen and sophomores in a Catholic high school to write down the names of the magazines that were their regular reading. Two of the fifteen children mentioned one Catholic magazine and it was sandwiched in between *Esquire* and *True Confessions*. The other periodicals listed were: *Click*, *Foto*, *Pic*, *Life*, *Look*, *Ballyhoo*, *Murder Mysteries*, *True Confessions*, *True Love*, *Horror Tales*, *Physical Culture*, *Spicy Tales*, *Secrets*, and some others of the same cultural level. It is on such a diet that crime waves are nourished—"treasons, stratagems, and frauds." Well, that is the kind of rivalry Catholic leaders, pastors and others must contend with.

The pastor will find that an efficiently organized grade school

library will give him rich assistance in the problem. It will enable him to extend his influence far beyond the walls of the school, beyond the twenty-five hours of school supervision to the remaining 168 hours of the school week, and to the living-room tables in the homes of the parish. The pastor's slowed-up reflexes and complex thought-patterns exclude him from the games of the little ones and from those mystic hours when they live in flights of fancy. Yet his healthful influence can be present to youth, even during these periods, through books.

The library and its literature extend the reach of the pastor even to those who are afflicted with twisted attitudes and maladjustments arising from physical, social or domestic conditions. The youth of this class are in particular need of having their mental kinks ironed out before they bring their frustrations into maturer years and become social liabilities. Biblio-therapy is a healing process of proved efficacy in the cases of frustrations and maladjustments.

Sound and healthy literary tastes developed during the grade-school years enable the pastor to reach into that critical and problem-strewn age—that age of physical and mental drifting, of leisure and semi-leisure that comes between graduation from school and definite settlement in business or marriage—roughly from eighteen to twenty-five. It is a perilous time for all young folks, but particularly for such as did not acquire a stabilizing habit of wholesome reading in preadolescent years. There is no substitute for such a hobby. When the battle is on, it is often too late to begin developing it, for this is best done during the plastic years of the grades. With competent direction in the school library (it must be competent, for a library cannot be made automatic), there can be developed in the young patrons during their tender years a wholesome sales resistance that will go a long way towards offsetting the lure of realism and materialism in pictures and text. It is necessary to begin early, however, for positivism and pragmatism are not just patterns of thought that will first begin to threaten the young folks in later adolescence when they enter on the study of philosophy. Materialistic philosophies stare at them during kindergarten and the early grades, even long before they begin to pen those battle-cries of opportunism, "Virtue is its own reward," and "Honesty is the best policy." They must learn, therefore, in tenderest years that

literature is not primarily books and papers, but an expression of life; and that, if the life it expresses is marked by confusion of thought and make-believe virtue, the literature itself will be glamour without substance. They must be fortified early with the knowledge that both life and literature grow in value to the degree they reflect the absolutes of truth and beauty that are God; that if life is cut adrift from the Creator Who fashioned it, and from the end to which He destined it, its earthly ornaments are a mockery and its attempts to direct itself pitiful. Futile, too, will be the literature that expresses that manner of life.

It is not, indeed, necessary that the pastor himself be a graduate in library science, though it will add much to the smoothness of his cooperation if he is familiar with the basic rules of book classification and library organization. He should be skilled enough so that he does not have to search for *Little Red Riding Hood* among the biographies, or for *Jack and the Bean Stalk* among the Victory Garden pamphlets. Others can supply the requisite technical skills for the care of books and their circulation. But he must exercise the greatest care in selecting the library supervisor. For the librarian is the soul of the library. Without her, it is just a dead collection of books. She should, therefore, be a teacher of wide experience, and familiar with the thought-patterns of each group in the grades. She should also be equipped to make effective use of the latest findings of explorers in the field of the youthful mind and of the reading lists prepared by Catholic specialists in the direction of youth. Furthermore, if the community has a large public library, it is for her to make use of its facilities to supplement her own. Ordinarily she will find the public librarian not only willing but eager to cooperate. This association of the public and the parish school libraries will have the further good effect of holding the former to wholesome standards. It will be found that, where there is a lack of such cordial exchange of services, the friction is not all on the side of the civic unit.

An important part of the pastor's role in the library movement is the providing of adequate space, suitable furnishings, and funds for the upkeep. This last includes the salaries of the attendants and a constant supply of books. A source of revenue must be found that will permit the library to function adequately without impairing the balance of the parish set-up. There can be

no standardized method of accomplishing this. But, if he will effectively sell the library idea to the entire parish, representing it as a *new stimulant* to Catholic life rather than a *new burden* to the parish exchequer, the resulting enthusiasm will quickly discover a solution to the financial problem.

In the constructing of a new school edifice, provision for library space must not be an afterthought. Indeed, it should be one of the architectural focal features. To prevent its being shunted aside for something that temporarily seems of paramount importance, it might be well to so construct its room that it cannot easily be commandeered for other services. Of course, it should be equipped with a view to coming refinements in television and other developments that are even now vaguely foreseen. For it needs no gift of prophecy to envisage the librarian of the next decades presenting to her classes events of national and world interest as they are being enacted, complete with sound, form and setting. John Ruskin wrote: "When we build . . . let it not be for present delight, nor for present use alone. Let it be such work as our descendants will thank us for."

The matter of the relative merits of the central library plan and that of the individual grade libraries should be left to the verdict of our leaders in education. They are better equipped than I to evaluate adequately the pros and cons. However, I will say I am inclined to vote in favor of the central idea, even though the individual room plan is functioning successfully in our own school in Englewood, N. J., and to change it would be costly. One among many reasons that influenced me to favor the central plan is that it seems to offer the best solution of how to adjust gifted children that are bright beyond their grades. To hold such pupils rigidly to the ceilings of their grades looks like an injustice to them and a waste of human values, for the ease with which they can keep pace with their classes tends to leave them chronic idlers. However, to promote them to a higher grade takes them out of their own age group and leaves the door open to serious complications; whereas, grouping them together in separate classes or schools begets snobbishness and other antisocial traits, and also marks them permanently as "exhibits A" or "quiz kids." The problem of such high IQ children can be effectively handled by the central librarian, cooperating with the teacher. She can release the young prodigies unosten-

tationally from the limitations of their grades by supplying literature that is fitted to their mental and emotional levels, leaving them, however, with their own age groups for classwork and play.

These are the highlights of the picture that took shape in my mind when asked to prepare this paper. The paragraphs do not hold rigidly to the beam of my assignment; indeed they trespass quite irresponsibly on the routes of the specialists. However, the invasion was not intended. I trust that it will be regarded as my own unconventional way of expressing to our librarians, educators and psychologists one pastor's gratitude for their aid in youth guidance and in the formation of character, and of pledging wholehearted cooperation in any new and wider program that they may adopt.

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CURRENT PERIODICALS IN THE CATHOLIC SECONDARY SCHOOL

Within recent years the secondary school world is becoming acutely periodical conscious.¹ This is one of the healthy developments of the movement for more professionalized library service at the secondary school level. With the increased emphasis on expert guidance in reading for the very impressionable age group represented by the secondary school population, came a demand for standards by which to evaluate the available current reading material.

It was but natural that secondary school librarians should turn to college procedures for light, as there the path had already been blazed. For some time it has been recognized that the periodical list in a college is one of the best measures of the library and of the institution as a whole. So states Walter Crosby Eells in an article describing the development of the criterion: "Scale for Evaluation of Periodicals in Secondary School Libraries," in *The Wilson Bulletin*, for June, 1937.

The move to develop a scale began, not with a survey of what adolescents *professed to like* in the matter of current reading, but with the *actual periodical lists* submitted by seventy-two representative high schools widely scattered throughout the nation. These titles gave a rather comprehensive view of the available material on which to base the work. They were then submitted to librarians for evaluation. One hundred sixty-seven cooperated. They represented not only high school librarians but also all others who come in contact with adolescents—school library supervisors, public librarians, and librarians with a national viewpoint.

Thus the resulting scale (compiled in 1938) is not merely a reflection of evanescent adolescent interest, but a combination of expert judgments based on sound literary background, technical scientific-training, and close contact with adolescent readers in the various aspects of their life.

In all, Mr. Eells evaluated one hundred twenty-five periodicals on a point scale from ten to one. Those most suitable and desirable received the higher ratings. The Cooperative Study of Secondary School Standards incorporated the resulting list in its

¹The periodical list is one of the three criteria ranked highest for a library.

Evaluative Criteria for secondary schools, and this has been accepted as the norm by most of the regional associations.

When Catholic secondary school administrators began to apply the Evaluative Criteria, of which this periodical list is a part, to their own institutions, they found that none of the Catholic publications were listed. This penalized the library evaluation heavily, so the Catholic Library Association conducted a comparative study for Catholic publications.

In the December, 1940, issue of *The Catholic Library World*, Richard James Hurley describes the process by which Catholic periodicals have been evaluated on a scale similar to that used by the Cooperative Study of Secondary School Standards. Briefly, the plan called for the evaluation of a list of thirty-three Catholic periodicals by two hundred eighty-four librarians in as many Catholic secondary schools. Nearly three-fourths of the one hundred forty-six responses were from schools which were small or medium-sized. Somewhat more than half were girls' schools, the remainder being almost equally divided between boys' and coeducational schools. This was considered a fair sampling, and the combined ratings given the periodicals by the librarians in these schools have furnished the criteria by which the Catholic periodicals for Catholic secondary schools have been rated.

As soon as the Hurley List became available, the Committee on Affiliation and Extension of the Catholic University of America brought it to the attention of its affiliates. Some months later, a checkup was made on the periodical lists in the libraries of these schools, with results, for the most part, highly commendatory.

Thirty-two of the titles on the Eells List were not included in the lists from any of the affiliated schools. These absent titles were practically all of the lesser value type, their average rating being 4.5. Table I, which follows, gives the titles of Eells' List of periodicals found in 10 per cent or more of the affiliated school libraries. It will be noted that practically all of the highest rating titles are represented. Sixty-five additional titles from the Eells List received scattered mention. Moreover, there appeared two hundred seventy-five titles not specifically mentioned on the Eells List. Many of these were local daily newspapers or periodicals for very specialized interests.

CURRENT PERIODICALS IN CATHOLIC SECONDARY SCHOOL 483

TABLE I—*Titles from Bells' List found on Ten Per Cent or More of Catholic University Affiliates' Periodical Lists.*

Rating	Title
6	American Home
7	American Observer
8	Atlantic Monthly
9	Current History Magazine (and Forum)
7	English Journal
5	Etude
4	Gregg Writer
8	Harper's Magazine
8	Hygeia
10	National Geographic
9	Nature Magazine
6	New York Times (Magazine Section)
7	News-Week
9	Popular Mechanics Magazine
9	Popular Science Monthly
9	Readers Digest
10	Readers Guide to Periodical Literature
3	Saturday Evening Post
7	Saturday Review of Literature
9	Scholastic
7	School Arts Magazine
6	Science Leaflet
7	Science News Letter
7	Time
6	United States News
9	Wilson Bulletin for Librarians

TABLE II—*Titles from Hurley's List found on Ten Per Cent or More of Catholic University Affiliates' Periodical Lists.*

Rating	Title
9	America
5	Ave Maria
6	Catholic Action
5	Catholic Boy
8	Catholic Digest
7	Catholic Educational Review
3	Catholic Girl
8	Catholic Library World
7	Catholic Mind
8	Catholic School Journal
4	Catholic Woman's World (now Poise)
8	Catholic World
3	Columbia
6	Commonweal
5	Extension
3	Field Afar
7	Journal of Religious Instruction
5	Messenger of the Sacred Heart
5	Orate Fratres
3	Quarterly Bulletin IFCA
8	Queen's Work
4	St. Anthony's Messenger
6	Science Counselor
5	Shield
8	Sign

The Catholic secondary schools are sensitive to the value of current reading material based on the Catholic viewpoint, as is evidenced by their wholehearted support of the periodicals of the Hurley List, which is shown in Table II. Every title on the Hurley List was reported, and twenty-five of the thirty-three which constitute the list are found in more than 10 per cent of the libraries. In addition to these, more than a hundred other Catholic periodicals were mentioned, many of foreign publication. It is a tribute to the cultural level of the Catholic secondary schools of the United States that publications are found in them from such various countries as England, Ireland, Scotland, France, Spain, Canada, and Cuba. Nor is English the only language represented. A considerable number of these periodicals are in French. Spanish follows closely, then Polish. German, Czech, Bohemian, and Italian are represented.

The only high rating periodicals on either list which apparently do not have a recognition in harmony with their valuation are the library tools: *Booklist* and *Readers Guide to Periodical Literature* from the Eells List, and *Catholic Periodical Index* from the Hurley List. These rather glaring inconsistencies, together with a fact brought out in a recent testing program that a high percentage of Catholic secondary school seniors were unable to identify one of the more frequently mentioned of the Hurley List titles as a Catholic periodical, raises a doubt that these excellent periodicals are being used to their greatest advantage.

The Catholic school administrators are doing their part in allotting an ample portion of the school budget for the procuring of good current reading matter. In almost all cases, the titles exceed minimum requirements for the size of school involved. The librarians spend their budgets wisely, as the high quality of the lists testify. The next step is to make sure that teachers and librarians work in close cooperation to apprise students of the wealth of information and inspiration within their reach, and to build up an appreciation of the possibilities so near at hand.

For example, most of these schools have twenty-three or more current periodicals. It is not likely that busy high school teachers have familiarized themselves with the contents of each, in order to call the attention of students to articles pertinent to their class work. The librarian can scarcely be expected to

know just at what moment to suggest a specific article, even if she had at hand the outlines of all the school's curricula. The students as yet are strangers to this type of material and do not have the time to use the trial and error method of finding supplementary material. The obvious answer is to have the *Readers Guide* and the *Catholic Periodical Index* at hand. Yet the *Readers Guide* is found in only one school in eight. Teachers and students in the other seven schools must waste precious time making personal investigations to find material which would be available to them in a moment with the proper tool. Since the teachers have not the time for this sort of endeavor, the periodicals often lie unused. In order to show what a help the *Readers Guide* could be, it is sufficient to mention that twenty of the twenty-six titles in Table I are indexed in *Readers Guide*.

The case for the *Catholic Periodical Index* is even less encouraging. It is used at present in only 2 per cent of the schools reporting. Yet sixteen of the periodicals listed in Table II are indexed. In this analysis, however, it is recognized that the CPI is a comparatively new library tool. It follows the same general plan, nonetheless, as the *Readers Guide*, so that the same library science lesson could easily acquaint students with both tools.

There is an increasing proportion of schools in which systematic instruction in the use of the library and its various tools is being offered. As this movement becomes more widespread, the library will come more and more into its place as the pivotal point of the secondary school set-up, and the current periodicals will contribute in fuller measure to the realization of the well-informed Catholic.

SISTER ANNE CAWLEY, O.S.B.

EDUCATIONAL NOTES

TEACHERS UNION FAVORS U.S. AID TO EDUCATION FOR ALL CHILDREN

After listening to criticism of the Federal Aid for Education Bill which was blocked in the current session of Congress, the convention of the American Federation of Teachers in Chicago, August 17, adopted a resolution favoring preparation of a new measure which would grant \$200,000,000 annually to equalize educational opportunities among the states, with the proviso that Federal funds "shall be administered by the public educational authority of each state without prejudice to any child within the confines of the state."

The resolution was fostered by Miss Selma M. Borchardt, legislative representative of the teachers' federation, who pointed out that it was based on three general principles which the American Federation of Labor is on record as favoring.

These general principles are: Funds are to be allocated among the states on a basis of relative need; Federal funds shall be administered by the public educational authority of each state without prejudice to any child within the confines of the state, maintaining the state's normal standards and such Federal standards as may be exacted, and establishing basic principles which must condition the granting of Federal aid to any state.

Basic principles governing grants of Federal aid to states include: A minimum school year of nine months; pro rata distribution of Federal funds within any state and without discrimination as to race; requirement that funds given to any state must be used by the state in all political subdivisions of the state; requirement that a fixed proportion of the Federal funds, not less than 60 per cent, must be used for salaries; requirement that Federal funds must supplement and may not supplant present appropriations for state salaries; working toward a state minimum salary of \$1,500 for any teacher; working toward an equitable state-aid program within every state, and maintenance of a state-tenure system based on recognition of professional fitness for every teacher.

The convention also voted to lend support to any measure which embodied the principles outlined in the resolution adopted by the teachers' union.

COUNSEL FOR VETERANS

With the promising outlook for an early peace in Europe and the consequent discharge of large numbers of men and women from our armed services, the problems confronting education under the provisions of the "G.I. Bill of Rights" are assuming great importance.

Title II of this bill is being administered by the Veterans' Administration, as provided by law. General Hines, Administrator of the Veterans' Administration, has delegated the task to H. V. Sterling, who for a number of years has been director of national rehabilitation. Mr. Sterling's present title is director of rehabilitation and education.

It is estimated that about one million men and women will take advantage of the educational opportunities included in the act. More than three billion dollars could become available for educational purposes under this program.

In order that the veterans may secure the best results from this vast educational program, it is important that the students may be wisely guided in the choice of courses. In a recent letter sent to the presidents of our Catholic universities and colleges, Rev. Frederick G. Hochwalt, Director of the N.C.W.C. Department of Education, offered the following suggestions: (1) Efforts that can be made by a strong alumni association whose members can recommend to the discharged veterans their former alma mater. (2) Pastors of parishes should be very familiar with these returning veterans of their parishes and should be able to suggest to them enrollment in a Catholic college. (3) Responsible persons at U.S.O. canteens, especially those under the direction of the National Catholic Community Service, might suggest to the veterans who are interested in higher education and who call there the names of Catholic colleges.

ARMY OUTLINES PRE-INDUCTION NEEDS TO SCHOOLS

"How can teachers and school administrators help to prepare boys for military service in the period prior to induction?" The War Department answers that question for schools of the nation in a new bulletin, "Essential Facts About Pre-Induction Training."

According to the bulletin, all men faced with induction into the Army need:

1. Physical fitness
2. Basic mathematical and language skills
3. Knowledge of and ability to apply scientific principles
4. Occupational skills
5. Appreciation of the cause for which we fight
6. Acquaintance with Army life and training procedures
7. Understanding of principles of health, sanitation, and first aid
8. Knowledge and skill in rifle marksmanship, military drill, and map reading.

For boys preparing to enter the Army Specialized Training Reserve Program, the bulletin recommends physical fitness and competence in basic communication skills (English), mathematical skills (algebra), science (physics and chemistry), orientation (history and geography), and mechanical and technical skills. For prospective members of the WAC, the bulletin recommends pre-induction training for the following occupational categories: technical and professional (especially medical and dental work), personnel, photography, administrative and office (especially typing and stenographic work), motor vehicle driving, dietetics (cooking and baking), and radio operation.

The bulletin tells what different schools are doing to meet these needs of potential inductees and cites references where more detailed analyses of Army pre-induction training needs may be obtained.

Copies of this bulletin may be obtained from the Pre-Induction Training Officers in the various Service Command Headquarters.

SILVER JUBILEE OF N.C.W.C.

The Silver Jubilee of one of the most far-reaching events in the history of the Church in the United States—the founding of the National Catholic Welfare Conference—took place on Sunday, September 24.

Since that day twenty-five years ago when the Archbishops and Bishops of the American Hierarchy, acting upon the suggestion of Pope Benedict XV, met at the Catholic University of America and organized the N.C.W.C., the work of the Conference has received repeated Papal commendations and has profoundly influenced the life of the Church throughout the nation. In many countries abroad also its influence has been felt.

The N.C.W.C. has for its objects the unifying, coordinating and organizing of the Catholic people of the United States in works of education, social welfare, immigrant aid, citizenship and other activities. It is administered by a board composed of ten Bishops, assisted by Assistant Bishops, elected at the annual meeting of the Hierarchy to serve for a term of one year.

The members of the Administrative Board and the Assistant Bishops to date have come from 17 states and 25 dioceses. All the great sectional areas of the country have been represented. The present Chairman of the Administrative Board and Episcopal Chairman of the Executive Department is the Most Rev. Edward Mooney, Archbishop of Detroit. Other members of the Board are:

The Most Revs. Samuel A. Stritch, Archbishop of Chicago, Vice Chairman and Treasurer; Francis J. Spellman, Archbishop of New York and Military Vicar of the U. S. Armed Forces, Secretary; John T. McNicholas, O.P., Archbishop of Cincinnati, Episcopal Chairman of the Department of Education; Joseph F. Rummel, Archbishop of New Orleans, Episcopal Chairman of the Legal Department; John J. Mitty, Archbishop of San Francisco, Episcopal Chairman of the Department of Catholic Action Study; John Gregory Murray, Archbishop of St. Paul, Episcopal Chairman of the Press Department; John F. Noll, Bishop of Fort Wayne, Episcopal Chairman of the Department of Lay Organizations; Karl J. Alter, Bishop of Toledo, Episcopal Chairman of the Department of Social Action, and James H. Ryan, Bishop of Omaha, Episcopal Chairman of the Department of Youth.

Present Assistant Bishops are: The Most Revs. Thomas K. Gorman, Bishop of Reno, Press Department; Emmet M. Walsh, Bishop of Charleston, Department of Lay Organizations; Richard O. Gerow, Bishop of Natchez, Youth Department; John F. O'Hara, C.S.C., Military Delegate, Department of Catholic Action Study; Charles Hubert LeBlond, Bishop of St. Joseph, Department of Social Action, and Bryan J. McEntegart, Bishop of Ogdensburg, Legal Department. The Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago, is Assistant Treasurer.

Beginning its work as an outgrowth of the National Catholic War Council, organized by the Archbishops and Bishops to co-ordinate Catholic welfare activities during the first world war,

the Conference observes its Silver Jubilee in the completion of a cycle, with the nation again involved in world conflict but looking forward to victory and facing the task of post-war reconstruction.

The N.C.W.C. began its work in a mellow old red brick structure in the national capital that had served for many years as a Catholic academy for girls—the Holy Cross Academy on famed Massachusetts Avenue. Today it is housed in a new eight-story building, the ornamental façade of which is to serve as a background for a statue of Christ the Light of the World. A large mural painting in the foyer of the building depicts Christ the King, and early heroes of the Church in the Americas.

Of the four Bishops, members of the Administrative Committee of the old National Catholic War Council, who drew up the plan for the permanent N.C.W.C., only one survives today, the Most Rev. Archbishop Joseph Schrembs, Bishop of Cleveland. To his devoted interest during those early years is attributed much of the success of the Conference, as it felt its way from infancy to maturity.

Upon its founding twenty-five years ago the Conference consisted of six departments, those of Education, Legislation, Social Action, Lay Organizations, Press and Publicity, and the Executive Department to coordinate activities under the Administrative Board of Bishops, then known as the Administrative Committee.

The late Most Rev. Edward J. Hanna, then Archbishop of San Francisco, was chosen as Chairman of the Administrative Committee. Archbishop Hanna continued to be long prominently identified with the work of the Conference, serving more terms on the Administrative Board than any other prelate.

The founders of the N.C.W.C. defined it as "the Church in the United States at work on matters of general import, under the direction of the Bishops." Its aim, they said, was to act as a guide and helper. It claimed to have only "a moral influence." This is expressed in the motto of the Conference, "Faith and Service," and in the symbolism of the official seal, the cross and the circle. The cross symbolizes Christ and "the faith that is the spring and inspiration of doing for others according to justice and love"; the circle symbolizes an all-embracing service, "equally dispensing its labor, its enfolding strength to all without end."

The late Rt. Rev. Msgr. John J. Burke, C.S.P., who had organized the Chaplains' Aid Association during the last war and who was a leading figure in the organization and work of the National Catholic War Council, became the first General Secretary of the Conference. Monsignor Burke died in 1936 after seventeen years of devoted service, during which he blazed a trail in a pioneer field.

The careful planning of the Bishops who shaped the Conference is evident in the fact that only two new departments have been added in the course of twenty-five years. The first of these, established in 1933, is the Department of Catholic Action Study. The second, established in 1940, is the Youth Department.

So successful has the work of the Conference been that numerous representatives of the Church abroad have come to study its operation for the purpose of organizing Catholic Action in their own countries. Thus the Conference has exerted an influence far beyond the borders of the United States. Representatives of the Church in Canada visited the Conference prior to the recent organization of Catholic Action on a national scale in the Dominion.

Shortly after the outbreak of the war in Europe, the Administrative Committee organized the Bishops' War Emergency and Relief Committee to assist war victims in Poland and other devastated regions. The great expansion of relief work in 1943 caused the Bishops to set up another agency specifically charged with the social and recreational aid of numerous distressed peoples. This was organized as the War Relief Services—N.C.W.C., a participating agency of the National War Fund.

Another vital present war activity organized by the Administrative Board is the National Catholic Community Service. Working as a member agency of the USO, composed of national welfare groups, the NCCS operates more than 500 clubs for servicemen and women, and carries on overseas activities through affiliates, such as the Catholic clubs for Allied forces in Rome, Naples and Cairo. The NCCS is also a participating agency of the National War Fund.

Meanwhile, the regularly established departments of the Conference are carrying on enlarged programs under the supervision of the Executive Department, which coordinates all the multiple activities of the various N.C.W.C. units. The interests of Cath-

olic education have been safeguarded through the activities of the Education Department, in cooperation with the Executive and Legal Departments, in opposing Federal and state legislation inimical to the welfare of Catholic schools. The Social Action Department in cooperation with other departments has carried on an extensive program in the interests of family life and Christian social order.

The Press Department has developed the N.C.W.C. News Service, which occupies a place in Catholic journalism similar to that of the Associated Press and other international news-gathering agencies in the field of secular journalism.

The Department of Lay Organizations embraces the National Council of Catholic Men and the National Council of Catholic Women, which serve as channels between Catholic lay organizations and the various departments of the Conference, as well as carrying on specific activities concerned with Catholic Action. The N.C.C.M. and the N.C.C.W. function directly through local units of the two Councils and indirectly through some 5,000 affiliated societies. The Youth Department sponsors the National Catholic Youth, which federates existing approved Catholic youth groups on a diocesan and national basis.

Thousands of immigrants have been aided by the Bureau of Immigration. The Confraternity of Christian Doctrine, which has its National Center at the Conference, has carried on an extensive program of religious education and inaugurated the vacation school movement. Activities are set forth from month to month in *Catholic Action*, official organ of the Conference. The publications office has published hundreds of pamphlets dealing with virtually every field of Catholic interest—encyclicals, education, labor, peace, citizenship, the family, immigration, rural life, Catholic Hour radio addresses, study outlines, etc.

In connection with the work of the Conference a number of Bishops' Committees have been established to conduct specialized activities. Among these are the Committee on the Propagation of the Faith, the Committee on American Board of Catholic Missions, the National Organization for Decent Literature, the Committee on Motion Pictures, which sponsors the National Legion of Decency, and the Bishops' Committee on Pope Pius XII Peace Plan, to promote study and publication of pronouncements of His Holiness Pope Pius XII on peace.

In the course of the last year this latter committee has published two notable volumes: "Principles for Peace," presenting the pronouncements of the Popes from Leo XIII to Pius XII inclusive on the subject of peace, and "A World to Reconstruct," by Prof. Guido Gonella, Italian jurist and journalist, who served on the staff of the Vatican newspaper *Osservatore Romano* and who is a leading authority on Papal doctrine concerning peace.

An important task undertaken by the Conference during the war is publication of *Acta Apostolicae Sedis*, official monthly through which the Vatican promulgates ecclesiastical legislation on the entire Catholic world, for distribution to Bishops, chancery offices and heads of Catholic educational and religious institutions throughout the Americas. This work was undertaken at the request of the Holy See because of difficulties arising out of the war. The *Acta* published by the Conference goes to 45 states, the District of Columbia, Alaska, Hawaii and Puerto Rico, and to 37 foreign countries.

AMERICAN EDUCATION WEEK PROGRAM FOR CATHOLIC SCHOOLS

American Education Week, November 5-11, will observe the general theme "The Church Faces the Future." The Department of Education of the National Catholic Welfare Conference announces the topics—"Catholic Action," "Educating for the Post-War Period," "The Missions," "The Family," "The Press and the Radio," "Lay Organizations," "International Relations,"—which are directed toward the ideal of awakening the Catholic world to the vital task of rehabilitation. A prepared folder with bibliography and study aids will be directed to the schools in advance of American Education Week in order to help educational institutions to plan their participation in this annual program.

"GUIDING GROWTH IN CHRISTIAN LIVING"

Motivated by an Apostolic Letter from Pope Pius XI to the Bishops of the United States on the occasion of the fiftieth anniversary of the Catholic University of America, a curriculum entitled "Guiding Growth in Christian Social Living," for elementary Catholic schools, has been published by the Catholic University of America Press. As a result of the Apostolic Letter, a Commission on American Citizenship was established at the University five years ago.

Referring to the curriculum in the current issue of the "Catholic University Bulletin," Miss Mary Synon, editorial consultant of the Commission on American Citizenship, writes that "it is the first general curriculum offered to Catholic schools for their use in developing ideals of Christian doctrine for daily living," and further, "that it is the only curriculum in American education which bases all educative processes upon standards of morality."

The constructors of the curriculum, Miss Synon reveals, were the Most Rev. Francis J. Haas, Bishop of Grand Rapids; the late Rt. Rev. Msgr. George Johnson, Director of the Department of Education, National Catholic Welfare Conference; Sister Mary Joan, O.P., and Sister Mary Nona, O.P. Miss Synon gives a complete description of the curriculum, which is published in three volumes.

"All of them present the guided experience of the child under the direction of the school," she writes. "All of them stress the individual growth of each child toward five goals: physical fitness, economic competency, social virtue, cultural development, moral perfection. All of them take into account the child's basic relationships: God and the Church, fellowman, nature, self."

Miss Synon feels that this work will stand as a permanent memorial to Monsignor Johnson, who, she recalls, "saw in its pages the fulfillment of his long-cherished dream of educating the Catholic children of the nation 'to grow up unto Christ,' that each one of them might become 'another Christ, going about doing good and bringing salvation to his fellowman.'"

CATHOLIC SCHOOLS' WAR BOND REPORT

Sales of War Bonds and Stamps by the students in the parochial and high schools of 74 Archdioceses and Dioceses and in 126 Catholic colleges and universities in the period from June, 1943, to June, 1944, amounted to \$73,539,633.82, according to an announcement issued by the War Finance Division of the United States Treasury Department.

With regard to the sales by students of parochial and high schools, the announcement noted that in addition to the fact that reports had been received from only 74 of a total of 115 Archdioceses and Dioceses, and of these the following made only partial reports: Archdioceses of Baltimore and Washington, Archdiocese of Cincinnati, Archdiocese of St. Louis, and the

Dioceses of Charleston, Hartford, Paterson, Rochester and Wheeling. Total sales were \$62,423,733.27.

Reports from 124 out of a possible 197 Catholic colleges and universities showed that students of these institutions sold a total of \$11,115,900.55.

Regarding the achievement of the students of the Catholic schools and colleges, Philip J. Coyle, Consultant of the Education Section, War Finance Division, said: "This record of sales was indeed outstanding and exemplifies the traditional teaching of patriotism and of thrift of the parochial schools. The record of accomplishment of the Catholic schools and colleges exceeded our expectations."

GEOGRAPHIC SCHOOL BULLETINS

The National Geographic Society announces the resumption of the Geographic School Bulletins for the 1944-45 school year on October 2.

This is a weekly illustrated periodical which nearly 35,000 school teachers, last year, depended upon for accurate, up-to-date material on places, peoples, industries, commodities and scientific developments of popular interest in the news.

The Bulletins, each issue containing five brief factual articles and seven illustrations or maps, are published for 30 weeks of the school year. Their format is designed so that each article, with its illustrations and suggestions for further reading, is a complete unit which can be detached for separate filing, for bulletin board use or for distribution to students in the classroom.

The publication is one of the National Geographic Society's leading educational features. It is, in fact, a gift to education by the Society's 1,250,000 members. The twenty-five cent subscription fee merely covers the mailing and handling charges.

Since the beginning of the war, a large staff of able researchers have been keeping abreast of fast-moving world events. All of this material, carefully filed, forms a rich reservoir of information from which the editors of the Bulletins draw material for teachers and students throughout the school year.

Government restrictions on paper have limited the Bulletin's subscription list. Present paper allotments will permit of only a few hundred subscriptions above the 34,700 of last year. So to assure receipt of copies for the next school year, the Society is urging subscribers to place their orders early.

BROTHER OSWALD, C.F.X., NEW PROVINCIAL OF THE XAVERIAN
BROTHERS

Very Reverend Brother Oswald, C.F.X., has been appointed Provincial of the Xaverian Brothers, according to official announcement, by Very Reverend Brother Ambrose, C.F.X., Superior General. Brother Oswald succeeds Reverend Brother Edmund, C.F.X., who on June 3 completed his second term of office.

Brother Oswald, in the world Mr. M. Peter Schmitt, was born in Epiphany, S. Dak., and entered the novitiate of the Xaverian Brothers in 1913. From 1915 to 1932 he was assigned to St. Xavier's High School, Louisville, Ky., during which time he held various responsible positions, such as director of studies, procurator, and assistant superior. He was appointed superior of St. Michael's Diocesan High School, Brooklyn, N. Y., in 1932, and remained there till 1938. During the last three years of his term in Brooklyn he was also second assistant to the Provincial. Since 1938 he has been principal of Mount St. Joseph High School, Baltimore, Md.

From his earliest years as a religious teacher, Brother Oswald has distinguished himself as a progressive educator. Even while working for his master's degree at Notre Dame University he conducted a controlled experiment in the teaching of Latin to determine how the old formal method compared with the more modern informal method. His conclusions favored the latter. The work has been a real contribution to the teaching profession. Besides the degrees of A.B. and M.A. earned at Notre Dame, he holds also a Notre Dame teacher's certificate. Later he received a teacher's life certificate from the State of Kentucky.

During Brother Oswald's term of office at St. Michael's, Brooklyn, he was intimately associated with the diocesan superintendent of schools, Monsignor Joseph V. McClancy, and at teachers' meetings read several papers, one of which was entitled "Partnership in American Education." Under his direction and encouragement many students of St. Michael's won Regents Scholarships, the greatest number for any one year being five. In that same year seven additional scholarships to Catholic colleges were won in open competition.

Since coming to Baltimore, Brother Oswald has had ample opportunity to put in effect his progressive ideas. As a result,

the attendance increased from 700 in 1938 to over 1,000 in 1943. This necessitated remodelling and enlarging the school and generally modernizing it with new equipment. The Industrial Arts Department received complete machinery additions, with increased facilities for drawing, metal, and wood work. An annex to the gymnasium with showers and lockers has aided the newly inaugurated physical training program. Students' school, sport, and recreational activities have received his full support and encouragement.

SURVEY OF THE FIELD

The School of Nursing Education of Catholic University of America has been designated by the U. S. Public Health Service as one of twelve instruction centers where graduate nurses will be trained this fall and winter in courses described as baccalaureate or advanced professional education, the Rt. Rev. Msgr. Patrick J. McCormick, rector of the University, announced. The U. S. Public Health Service desires to equip 400 graduate nurses as instructors to conduct in-service programs for nursing personnel in the hospitals of the nation. Those who complete four months of intensive instruction at Catholic University will be utilized in passing on their higher knowledge of nursing education to personnel in the various communities. . . . Five thousand vocational questionnaires have been sent to University of Notre Dame alumni of the armed forces to keynote plans for returning Notre Dame war veterans. Chairman of the recently formed Vocational Committee of the Alumni Association is Bernard J. Voll, of South Bend. Questionnaires, enclosed with the latest issue of the letter which the Very Rev. J. Hugh O'Donnell, C.S.C., president of the University, periodically mails to each Notre Dame man in service, have been sent for two purposes: (1) To provide basic information necessary to set up a program for aiding Notre Dame veterans in their search for jobs; (2) to give the University some idea of the number of Notre Dame men in the armed forces who will be returning to the campus to continue their education. . . . Three Brothers of the Sacred Heart left New York for Haiti, where they will establish a school for native boys under the patronage of the Most Rev. Louis Colignon, Bishop of Les Cayes. Two other foundations were established last year, and such keen interest was manifested that the housing

facilities were taxed to capacity and many boys were turned away for lack of sufficient accommodations. The Congregation of the Brothers of the Sacred Heart has been active in American education since 1847. The American Novitiate is at Metuchen, N. J. At the earnest appeal of His Holiness Pope Pius XII, the Brothers of the Sacred Heart established schools in Syria, Madagascar, Basutoland, Uganda, Uruguay and Argentina. . . . An educational program enabling boys to complete their primary and secondary education after ten years of schooling instead of the usual twelve years was inaugurated this fall at St. Francis de Sales' Latin School and Purcell High School, Cincinnati, the office of the Archdiocesan Superintendent of Schools has announced. The schools will be integrated in such a way that a pupil entering the Latin school after the sixth grade will be ready for college on the completion of a four-year course study. Thirty boys of exceptional ability will begin the first term this year. . . . With the opening of the new school year educational advantages for Negroes will be considerably expanded in the Archdiocese of Chicago. A building of the LaSalle Extension University has been purchased and will accommodate students of St. Elizabeth's High School. A few miles distant, also on the South Side, Sinai temple has been converted into a school for colored children of Corpus Christi parish. It is estimated that about half the children enrolled in these schools are from non-Catholic colored families. . . . Dr. William A. FitzGerald, Librarian and Archivist of Brooklyn Preparatory School for the past sixteen years, has been appointed Librarian of the School of Medicine and Assistant Professor of Medical History in St. Louis University. Dr. FitzGerald has been succeeded by Mr. Thomas V. Reiners. . . . Georgetown University announced that it is to receive as a gift from Miss Mary A. Benjamin, of New York City, a rare collection of Catholic Americana, as well as holograph letters and manuscripts of noted Catholic churchmen and Saints. Miss Benjamin, director of a firm dealing in autographs and original manuscripts, spent many years assembling her personal collection of Catholic papers. She has called her collection the "Talbot Collection" in honor of the Rev. Francis X. Talbot, S.J., of New York, for twenty-one years a member of the staff of *America* and its Editor-in-Chief for eight years. The collection was placed on exhibit at a testimonial dinner to Father Talbot in

New York, September 26, at which time Miss Benjamin presented the collection to Georgetown University. It was then accepted on behalf of the university by the Rev. Gerard F. Yates, S.J., director of libraries. . . . St. John's College of Arts and Sciences of St. John's University, Brooklyn, inaugurated its 75th year as an institution of higher education for young men, with the opening of the academic year September 18. It is the original unit around which the University has been developed. . . . The Rev. George J. Renneker, S.M., has been named president of the University of Dayton. He succeeds the Rev. John A. Elbert, S.M., who has been appointed professor of philosophy at Trinity college, Sioux City, Iowa. The University of Dayton is conducted by the Marianist Fathers. Father Renneker has served the university as educator and administrator for twenty-five years. He became vice-president in 1924, and registrar in 1925. He organized the registrar's office and established procedures and policies that contributed to a great extent to the accrediting of the school by the North Central association. He was director of evening classes until 1937 and dean of the graduate division until 1939, when he became dean of the university. . . . The Rev. Vincent R. Foley, O.F.M., former Vicar General of the Diocese of Savannah and professor at Holy Name College, Washington, D. C., has died at St. Bonaventure's Monastery, Paterson, N. J., at the age of 55. Father Foley was ordained a secular priest in 1916 and served the Diocese of Savannah until 1932, when he became a Franciscan. After completing his Franciscan novitiate he became assistant prefect at St. Bonaventure's College and later served as professor of theology at Holy Name College, Washington, D. C. Father Foley came to Paterson only recently to do retreat work. Among survivors is his sister, a nun, Sister Mary Vincentia, of the Sisters of Charity. . . . The Rt. Rev. Msgr. Wynhoven, P.A., founder and Editor-in-Chief of Catholic Action of the South, past president of the Catholic Press Association of the United States and founder of Hope Haven Vocational School for Dependent Boys, New Orleans, died September 14 in Nahant, Mass., at the age of 60. Monsignor Wynhoven had recently given missions, against the advice of his physician, in the middle west, and several days later he wrote to the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, that he was feeling well and would shortly resume his schedule. . . . The cam-

paign for St. Francis Xavier University in the Diocese of Antigonish has reached \$1,025,000, it is announced by H. J. Kelley, diocesan chairman. This amount already represents \$225,000 more than the original objective. Voicing his appreciation for cooperation of the clergy and laity, Mr. Kelley also paid tribute to non-Catholic friends of the university and to business concerns for their contributions. "The campaign has been a great demonstration of united effort on behalf of education," he said. . . . "Decent Americans had a shocking insult flung into their faces recently when the War Advertising Council, Inc., proposed a national campaign to bring the subject of venereal disease 'out into the open,'" states an editorial in *The Catholic Telegraph-Register*, official newspaper of the Archdiocese of Cincinnati. "The proposal," continues the editorial, "is deservedly drawing fire from irate Catholic editors in every quarter of the nation. Catholics refuse to stomach such an outrageous plan, which completely ignores the sinfulness of sex promiscuity and actually encourages the vice by teaching people how to sin 'safely'; and keeps before the public imagination morbid awareness of sex that is a fiery source of temptation especially to adolescents. It is most deplorable that, at a time when our nation stands critically in need of divine assistance, a campaign should be proposed to encourage nation-wide effrontery of the Divine Majesty." . . . Most recent of the publications of the Youth Department of the National Catholic Welfare Conference is a classified directory of all Catholic youth activities in the United States. This directory, the first of its kind, represents a compilation of all pertinent facts relating to Catholic youth activities throughout the country. The directory gives detailed information of all national, diocesan, general and particular organizations. The information is tabulated in such fashion that it is readily available to anyone who wishes to obtain facts relative to any particular phase of the work, or who wishes to contact any general office of an organization. The directory has accomplished one of its main objectives in this general outline: that of putting all information concerning Catholic youth on a par of accessibility with that of non-sectarian youth movements. . . . The Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has presented to the Rev. Dr. Johannes Quaston and Dr. Stephen Kuttner, members of the faculty of the

Catholic University of America, two letters from the Vatican in praise of their editorial work on *Traditio*, a new annual publication devoted to studies in ancient and medieval history, thought and religion. The letters were written by Msgr. Giovanni Battista Montini, Papal Undersecretary of State, on behalf of His Holiness Pope Pius XII, and by Cardinal Giovanni Mercati, Librarian and Archivist of the Holy See. Earlier this year, Dr. Quaston and Dr. Kuttner had presented to the Apostolic Delegate two copies of the first volume of *Traditio* especially bound for the Holy Father and for the Cardinal, to whom the publication is dedicated. . . . Solemn religious ceremonies in Dublin and in the principal cities and towns throughout Ireland commemorated the centenary of the death of Brother Edmund Ignatius Rice, founder of the Christian Brothers. A three-day program in the Pro-Cathedral was opened with Solemn Mass at which the Most Rev. John McQuaid, Archbishop of Dublin, presided. In the congregation were representatives of the faculty and students of Christian Brothers schools. On the second day, representatives of Religious communities and the general public attended Solemn Mass at which the Most Rev. Francis Wall, Auxiliary Bishop of Dublin, presided. His Excellency the Most Rev. Pascal Robinson, Nuncio Apostolic to Ireland, presided at Solemn Mass on the third day. Eamon De Valera, Premier of Eire, government ministers, the Lord Mayor, and representatives of the judiciary, the Army and the civic administration were present. The Most Rev. Patrick Collier, Bishop of Ossory, preached the sermon.

REVIEWS AND NOTICES

The Oldest Story, by Blanche Jennings Thompson, Milwaukee: The Bruce Publishing Co., 1943. Pp. ix+242. \$2.50.

In this volume thirty stories from the Bible are presented, eight from the New Testament and twenty-two from the Old Testament. Among the latter are the stories of the creation, the flood, Jacob, Joseph, the promised land, David, Daniel, Solomon, Job, Judith and Daniel. A number of the psalms are also given. The selections from the New Testament are: The Coming of Christ; Christ Among the People; The Passion and Death of Jesus Christ; The Miracles; the Parables of Christ; The First Christians; The Epistles to the Early Church; the Apocalypse of St. John the Evangelist.

The method followed is to compress the original narrative. In the preface it is stated: "In *The Oldest Story* the old verse form has been changed to simple narrative prose with easier modern expressions substituted for those no longer in use. The New Testament conforms to the New Revision, and the Old Testament is written in similar style, but otherwise the text, although shortened, is unchanged." It would have been well for the author to have given references to the books of the Bible from which her accounts were taken. It would also have added to the work to have inserted notes with regard to the four Gospels and other books of the New Testament. There are numerous illustrations by Kate Sereby and the book is well produced.

JOHN K. RYAN.

The Catholic University of America.

The Pastoral Care of Souls, by Wendelin Meyer, O.F.M., and others. Translation by Andrew Green, O.S.B. St. Louis: B. Herder Book Co., 1944. Pp. 353.

As the title of this book would suggest, its appeal will be first of all to the priest and seminarian. Nevertheless its contents should also prove of considerable value to the scholarly layman.

Each of the sixteen chapters of the volume was contributed by a different German scholar. The translation from the German into English is by the former professor of languages of St. Benedict's College, Andrew Green, O.S.B.

The volume contains both admirable theory and practice. A

considerable part of it consists of what might be called socio-religious philosophy. Throughout there are contrasts between the two great world forces of the day, Catholicism and Bolshevism or Communism. The doctrine of the Mystical Body is brought in repeatedly, and there is emphasis on the need for the full concentration of pastoral zeal on the supernatural character of Christianity to counteract the influence of Bolshevism. The latter is seen as the great threat of the day to Christianity. Its ambition to become worldwide in scope is emphasized. Indeed, its leaders maintain, it is pointed out, that it can only be victorious as a world revolution. As Bucharin, a leader of the 1917 revolution, put it: "If it had the purpose of confining itself to our country the great robber states would soon have the country strangled." "All defective theories of world philosophy and ethics will eventually be infected and absorbed or crushed by Bolshevism," says one author of *The Pastoral Care of Souls*. And another states: "Out of this demon worship of the Bolshevik pseudo-religion comes the Bolshevik hatred of God, which is not mere godlessness in the sense of German and Roman Freemasonry, but which fights against God."

Practical chapters of the book are, for example, "Catholic Action," "Effective Preaching," "Promotion of Catholic Literature," "The Dogmatic Schooling of the People," "The Bible as the Moulding Factor." The chapter on "Effective Preaching" emphasizes the need for preaching the fundamental truths of Christianity again, because, as it states, "these are threatened and challenged all along the line." The catechism must again become the main textbook of the Christian. However, elsewhere special mention is made of the "young church" a new type, and very promising. They call for special attention. "This type may be introduced to the deeper study of theology, the mysteries of the Bible, and the sources of the liturgy. Here we must guard against looking at things only in their essentials: we ought rather to strive to lay before this class in particular the whole spirit as all problems of our times and life, to make them receptive and conscious of it. That is a necessary requisite for their work in and for the world today." One cannot read of this "young church" without thinking of the large number of energetic students with highest ideals coming from our Catholic

colleges in this country today. These, too, may read this book with much profit.

EDGAR SCHMIEDELER, O.S.B.

Probing Our Prejudices, by Hortense Powdermaker. New York: Harper and Brothers, Publishers, 1944. Pp. 73. Price, 65 cents.

Students in private schools cannot afford every book that turns up, but this brochure might well be read by high school teachers in ethics, civics or American history and made the substance of a lecture in toleration for their respective classes. Prejudices and discriminations based upon race, color, creed, recency of arrival in America, poverty and lack of formal education there have been since the survivors of the *Mayflower* looked askance upon the immigrants of the following spring. And prejudices there still are deep and possibly ineradicable in the older generation. These prejudices, where unreasonable and built upon ignorance and racialism, should be blotted out as soon as education can drive them from childish minds. All America is at war; all Americans should profit by the survival of democracy. This is the intent of Doctor Powdermaker's little essay, even though she herself was not guiltless when she wrote:

... When America was first discovered the earliest prejudice was against the Indians. Declaring that the Indians did not belong to the human race because they were not Christians and had no souls, the Spaniards treated the Indians cruelly.

Every wave of immigrants has been badly received by the last arrivals. Puritans burned Irish Presbyterians' meeting-houses on occasion. Scotch-Irish bricklayers had a good deal to do with convent burning in Charlestown, Mass. The Celtic Irish gave no welcome to the French Canadians and Italians, nor did the Italians to the Jews. Indeed there are covenants preventing non-Caucasians from buying, renting, or even living on lands in some sections of this free country. In the Midwest, the Germans lorded it over Bohemians and Poles. The poor white resents Negro uplift. Americans fear civil service educational tests which enable Jews to obtain teaching and governmental positions.

Too many immigrants and their sons and grandsons forget that the colored citizenry of Harlem are among the oldest Amer-

icans and that there were Negro soldiers in the Revolution. Yet there was a struggle before any Negro could become a fighting sailor, an ensign, a Wave. As late as the autumn of 1942, only 1.3 per cent of the workers in war industries were Negroes. This war has seen one Negro brigadier general. Within all organizations minorities rise slowly; as, for instance, the old restrictions against Irish Catholics in certain unions or of Negroes and Mexicans today or, more secretly, of Jews. Catholic law and medical schools were established to open these professions to worthy Catholic youth. Now it is said Jews find it difficult to get into a medical college (beyond quota), into exclusive clubs, and into certain residential sections. Too much intellectual prowess can be a greater liability than business acquisitiveness. Tax-exempt schools often keep out the members of minorities of despised and disdained creeds, colors, and racial origins even while they preach democracy and teach idealism. State schools have heard of the Gaines decision. In general, teachers' application blanks still ask for a candidate's religious belief, which the State of New York now forbids by law. Then there is always the personality test!

Intolerance is bad for a majority. It keeps minorities dangerously self-conscious and isolated. It sends them across the tracks or into Ghettos. It makes their Americanization tediously slow. It did cut defense and war production. Intolerance did give an argument to fascist and Nazi. Race riots in American cities are good news for racialists abroad. The election of 1928 helped, the depression retarded, civil rights decisions promoted, and this war has expedited the tolerance movement. In time to come let us hope for a democracy in which citizens will have in fact every right and privilege under the law—natural, constitutional, and statutory.

RICHARD J. PURCELL.

Current Pamphlets. Washington, D. C.: National Catholic Welfare Conference.

World War II epitomizes in the minds of everyone, no matter how confusedly, a struggle involving fundamentals. It calls for a clarification of what we hold to be fundamental: God, the creator, and man's relation to Him; the end of man and the means whereby he is to attain it—education, sound family life,

good government, brotherhood—economic, political, cultural, and how to get and keep it. It calls for us to fit in the developments of modern invention and science and the unexpected sacrifices and dislocations of a global war, into the fundamental pattern of things—not let them run away with us and destroy us. It is on the facts of modern life in relation to these fundamentals that the Catholic's diet most often runs amuck—it is there that are needed full men, ready men—in the selective sense.

There is plenty of good literature on every subject. Ah, but the question of distribution rears its hydra head. Is the literature on the shelf of the public library, over the high-priced counters of a book store or at an inaccessible lending library? Not exclusively. Is it written in the dry and dusty terms of the pedant? Not necessarily. Is it concerned with problems that are new, that touch our lives today? Will a hundred wrong solutions be offered and accepted before a heavy book comes out with the good one, the right one? Can we read it on the street car or whip it out of a bag and peruse it in the beauty parlor without carrying excess baggage? Can we and our friends read it together and talk about it within a week or two?

One good answer to these questions comes in a small package—the pamphlet. The right kind of pamphlet, of course. The pamphlet which stands midway between the magazine, frequently read merely for diversion, and the book, frequently tucked away for the long rainy night that never comes. The pamphlet which acts as a vanguard of learning. The pamphlet which takes an idea and usually sees it through. The pamphlet—propaganda par excellence—which is inexpensive, is easily carried about and read, passes from hand to hand, which makes for conference and the ready man—at the work shop, in the training camp, at the family dinner table, in school class and club rooms, in women's meetings and men's get-togethers. The litany could be long and much more eloquent.

The National Catholic Welfare Conference, as well as Catholic publishing houses, has a wide variety of pamphlets covering practically every field of faith and life. Most of the pamphlets contain study or discussion outlines and bibliographies so that they become more than mere readings. They are aids to straight thinking and stimulants to further knowledge and thinking.

Take at random, for instance, the following titles: "The Nazi

War Against the Catholic Church," "America's Peace Aims," the Encyclical of Pope Pius XII on "The Chief Function of the State in the Modern World," "A Symposium on Birth Control," "Parenthood," "Christian Marriage," "Free Transportation for the Parochial School Child," "Toward Social Justice," "Consumers' Cooperatives."

Surely a boon to priest, teacher, student and the man on the street who reads as he runs—to say nothing of those groups of men and women who are struggling to make our civilization Christian in all its aspects and who need the weapons of fact as well as of principles to do so. The times are changing and we cannot stop them. The change may be for better or worse. Good pamphlets, rightly used, can be an important factor in helping to know and get the kind of a world we want to live in. Certainly unless we make use of them, together with the other means at our disposal, it will do little good to rail against the purveyors of error and evil. It is not man's nature to be empty.

A new classified list of 332 publications of the National Catholic Welfare Conference has just been issued and may be secured on request of the Publications Office.

CATHERINE SCHAEFER.

Palestine, Land of Promise, by Walter Clay Lowdermilk. New York: Harper and Brothers, 1944. Pp. 236.

No people, not even the orthodox Jews themselves, should have a greater spiritual yearning for Palestine as a symbol of faith and a cradle of religious, philosophical and scientific culture than the Catholic Christian. No people should logically and historically be less anti-Semitic than the Catholic people, especially the folk among them who have suffered persecution, religious, economic, and social. This being the case, there should be an interest on the part of leaders and teachers in this social and economic monograph on Palestine in which Mr. Lowdermilk, a gentile, would explain and promote the Zionist movement.

Mr. Lowdermilk, a former Rhodes scholar with a doctorate in geology and allied sciences from the University of California, is a soil specialist and conservation engineer with the Department of Agriculture who had Secretary Henry Wallace's blessing and support on his detail to undertake a land survey of the Near East. Concluding his studies in Egypt, he journeyed in a car

across the Sinai Desert, once suitable for herds but now only marked by goat paths, despite the Arab riots in the early months of 1939. Cordially received by the mandated governments of the arbitrarily restricted Palestine and of the artificially created Trans-Jordan, Dr. Lowdermilk had ample opportunity to make his economic studies of the area. It was a sad time with Jewish refugees, more afflicted than those of the Russian pogroms of 1882 and of 1903, driven from Fascist and Nazi Europe, too often denied entrance into their homeland, and left to perish in unseaworthy hulls off the coast—these intelligentsia and keen businessmen of Middle Europe. It was a time when Arab extremists were determined to prevent further Jewish immigration and, if possible, to drive out the growing Jewish people even as Christian Assyrians disappeared from Iraq. Yet Arab fellahs and laborers were better paid and more generally employed in the Jewish industries and colonies of Palestine than for similar labor in Arab areas or in the wretchedly depressed Trans-Jordan. All this occurred despite the Balfour declaration and the pious resolutions of our Congress and of the League of Nations. The Jews were too successful. And the first High Commissioner, Lord Herbert Samuel, may have been too competent and interested an adviser.

After centuries of abuse, the bad lands taken over by financed refugees were developed to the surprise of Lowdermilk. Within a generation a half billion dollars has been spent in Palestine. Illustrations show the sand dunes of the Mediterranean Coast in 1909 where now stands the all Jewish modern town of Tel Aviv. There have been built dikes and dams for irrigation. There have been planted soil-drying Australian eucalyptus trees, vineyards, citrus trees and fig and olive orchards. Dairying has become thriving with the breeding of Holsteins and Jerseys with the native cattle pastured on the grassy savannahs. England's lack of interest in industrialization may account for the slow development of factories with only 53,000 employees. With pride the Jewish population of 550,000, compared to 50,000 in 1918, can point to the Rockefeller Museum, the Hebrew University, the Rothschild-Hadassah-University Hospital, the electrification of cities and towns, the irrigation of an eighth of the land, efforts to reforest lands whose timber was used for wood-burning locomotives by the Turks in World War I, and recent efforts to

utilize the chlorides of the Dead Sea and to market marble, gypsum, balsam and sulphur. This progress stands out against the backwardness of the 900,000 Arabs.

With this progress in mind, Mr. Lowdermilk, with no thought of the relative Jewish and Arab vote in the United States, sees a great Tennessee Valley project on the Jordan if permitted by power politics and properly financed. To one who has studied the imprisonment of the Yellow River in China, the drainage of the Pontine Marshes, and the cultivation of the Zuider Zee, the digging of a canal and tunnel to let flow Mediterranean waters from Haifa Bay into the Jordan, twenty-five miles away, does not seem insurmountable in the mid-twentieth century. With a drop of 1,300 feet to the surface of the Dead Sea, he sees the harnessing of hydroelectric power for a million people on the land and in industry. Surplus water would irrigate 300,000 acres as far as Galilee. Dams and reservoirs could hold back flood waters from the eastern mountains, as high as 5,000 feet, to irrigate the regions of Beersheba and of Negeb which supports only a few Bedouin nomads.

There is pictured a land, as yet limited to the size of Vermont, with climate and soil like California which could support four million people, half again as many as in the first century. And there could be a return to Zion!

RICHARD J. PURCELL.

Educators Guide to Free Films. Compiled and edited by Mary Foley Horkheimer and John W. Diffor. Randolph, Wis.: Box 226, Educators Progress League. 1943. Pp. 169. \$3.00.

Designed for the convenience of teachers who find it helpful to include film in their educational program, this third annual edition is a veritable goldmine of quick, reliable, and up to-date information about sources of free films. It lists over 2,000 films and some 150 slidefilms (the latter being the term now applied to such items as film strips, slide picture films, Picturol, still films, stripfilms, filmslides, and film roll.

Because many films listed in previous editions of this Guide have been withdrawn during the past year, while many others have been added, a careful check on the part of the editor has made this volume not only the latest but also the most reliable yet placed on the desk of a teacher. All films have been verified

for their availability, their annotations have all been carefully checked. Several new features have been incorporated into the 1943 edition. One of these is the *War Section*, as timely as it is up-to-date. This lists hundreds of films in the five generally accepted fields—Pre-Induction Training, Pre-Flight Training, Home Front, Nutrition and Diet, First Aid, and Physical Fitness. This section alone is worth the price of the whole volume, and should prove rich supplementary materials for war-time courses.

In addition to a *Subject Index*, giving a bird's-eye view of 24 large fields covered, the volume has an alphabetical *Title Index* (on colored paper, for quick and ready reference). This immediately guides the user to the page where full information is given about any particular film: its date of production (in many instances), whether it is sound or silent (or available in both forms), whether in 16 mm or 35 mm, the number of reels, its running time, and the source from which available. A brief but helpful annotation or description is given for each film. The *Source Index*, also on colored paper to facilitate instant reference, lists the agencies from which the particular films are available, and the conditions under which they may be borrowed. The inclusion here of such late information as the postal zones with the addresses speaks for the care and faithfulness to detail which has gone into the compilation of this book.

For teachers and supervisors of schools and high schools who desire an economical, complete, up-to-date and helpful guide to free films, we heartily recommend this tool as basic for their effective visual education program.

IRENAEUS HERSCHER, O.F.M.

St. Bonaventure College,
St. Bonaventure, N. Y.

BOOKS RECEIVED

Educational

Cassidy, Rev. Frank P., Ph.D.: *Molders of the Medieval Mind*. St. Louis 2, Mo.: B. Herder Book Co. Pp. 194. Price \$2.00.

Hunt, Erling M., Editor: *Citizens for a New World*. Fourteenth Yearbook. Washington, D. C.: The National Council for the Social Studies. Pp. 186. Price \$2.00.

Kirscher, Chara J.: *Character Formation Through Books: A*

Bibliography. Washington, D. C.: The Catholic University of America. Pp. 79.

Reed, Anna Y.: *Guidance and Personnel Services in Education.* Ithaca, N. Y.: Cornell University Press. Pp. 496. Price \$4.75.

Textbooks

Campo, Arturo L. and Others: *Acquiring Spanish, A Text for Beginners.* New York: The Macmillan Company. Pp. 414. Price \$2.00.

Cirrincone, Rev. Joseph A.: *Church Year Project.* Catechetical Guild: St. Paul 1, Minn. Pp. 79. Price, \$0.35.

Cross, E. A., and Others: *Literature.* A Series of Anthologies. Types of Literature. New York: Macmillan Company. Pp. 691. Price \$2.40.

Cutright, Prudence, Charters, W. W., and Clark, Mae Knight: *Living Together at Home and at School.* New York: The Macmillan Company. Pp. 178. Price \$1.20.

Frick, Minnie De Motto, and Others: *Talk and Take.* Thomas Natural Shorthand. New York: Prentice-Hall, Inc. Pp. 112. Price \$1.80.

Goodchild, Sister Mary Antonine, O.P.: *Gregorian Chant For Church and School.* New York: Ginn and Company. Pp. 130. Price \$1.00.

Kelty, Mary G., and Blanche Marie, Sisters: *Gift of Other Lands and Times.* A Series of Histories for Catholic Schools. New York: Ginn and Company. Pp. 433. Price \$1.32.

Our Mass. St. Paul, Minn.: Catechetical Guild. Pp. 22. Price \$0.20.

Redden, John D., Ph.D., and Ryan, Francis A., Ph.D.: *Workbook in a Catholic Philosophy of Education.* Milwaukee: The Bruce Publishing Company. Pp. 189.

Upton, Clifford B.: *Short Course in Computation.* New York: American Book Company. Pp. 176. Price \$0.56.

General

Bonniwell, William R., O.P.: *A History of the Dominican Liturgy.* New York: Joseph F. Wagner, Inc. Pp. 386. Price \$3.50.

Gonella, Guido: *A World to Reconstruct, Pius XII on Peace*

and Reconstruction. Milwaukee: The Bruce Publishing Company. Pp. 335. Price \$3.50.

Kelley, William, S. C.: *Don Bosco—Apostle of Youth*. Newton, N. J.: Don Bosco College Press. Pp. 48. Price \$0.15.

Lord, Daniel A., S.J.: *Some Notes for the Guidance of Parents*. St. Louis 8, Mo.: The Queen's Work. Pp. 252. Price \$2.00.

Lord, Daniel A., S.J.: *The Glorious Ten Commandments*. St. Louis, Mo.: The Queen's Work. Pp. 224. Price \$2.00.

Ruggles, Eleanor: *Gerald Manley Hopkins—A Life*. New York: W. W. Norton and Company, Inc. Pp. 305. Price \$3.50.

Pamphlets

Bussard, Rev. Paul: *If I Be Lifted Up*. St. Paul: Catechetical Guild. Pp. 64. Price \$0.15.

Cruz, Joao, C.S.Sp.: *The Miracle of Fatima*. Washington 11, D. C.: Holy Ghost Fathers, 1615 Manchester Lane, N. W. Pp. 32.

Literature in American Education. Baltimore: Enoch Pratt Free Library. Pp. 23.

Plenary Indulgenced Prayers. St. Paul, Minn.: Catechetical Guild. Pp. 47. Price \$0.15.

Searly, Maurice F., and Meece, Leonard E.: *The Sloan Experiment in Kentucky*. Lexington, Ky.: The University of Kentucky. Pp. 131. Price, \$0.50.

Stewart, Maxwell S.: *The Negro in America*. New York 20, N. Y.: Public Affairs Committee, Inc., 30 Rockefeller Plaza. Pp. 32. Price \$0.10.

The Case of Chastity, by a New Zealand Girl. Wellington: The C.W.M., Box 965.

The Way of Peace, by a Holy Ghost Father. Washington 11, D. C.: Holy Ghost Fathers, 1615 Manchester Lane, N.W. Pp. 32.

Wirth, Louis J.: *Urban and Rural Living*. Washington 6, D. C.: National Education Association. Pp. 56.

HENLE LATIN SERIES

Father Robert J. Henle, S.J., has produced a simplified and thoroughly Catholic series of Latin textbooks for high school. His aim has been twofold: to make the student interested in Latin and to reduce the amount of material to that which experience has shown can be assimilated. Each book contains selections from Holy Scripture and Christian writers in addition to the portions of Caesar, Cicero, and Vergil ordinarily read in high school.

LATIN GRAMMAR, \$1.00

THIRD YEAR LATIN, \$2.12

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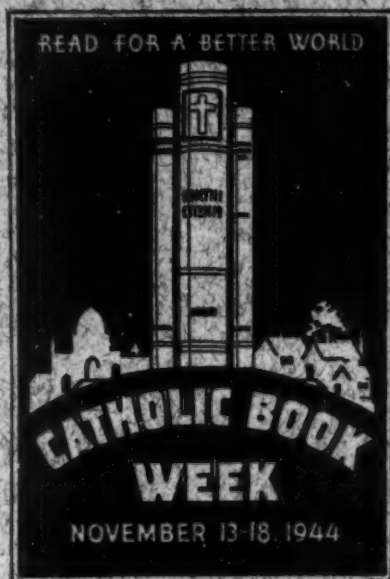
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